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The CHRISTIAN STATESMAN

Founded in 1867
Jesus Christ Is Civil Governor among the Nations

Pacific School of Religion
Berkeley, Calif.

We wonder why boys and girls brought up in Christian homes, accepting their faith in Christ as a heritage from godly parents, are turned aside in high school or college, to a belief in evolution. It is this same distinction at work again: they accept evolution as their mental belief, and try to retain Christianity as their religious belief; but in a few months they find that their old-time faith is gone. What they thought was only "scholastic" was "doctrinal" after all, for soul and mind are the same.

CLARA ALEXANDER,
in The Presbyterian.

Vol. LVIII. OCTOBER, 1924 No. 10

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

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God's Mercy Toward the Nations

The nations are under a decree of chastisement unless they shall repent.

The Divine Judge has seen the sin of broken law, and His judgment of justice has been rendered. But always in mercy he withholds retribution, awaiting the time when penitence may win pardon and suspend the chastisement.

All sacred history shows this.

We see human illustrations of the same thing. When the old Roman magistrates decreed that a flogging should be administered to a malefactor, they required that the rods should be brought before them bound tightly with thongs. While the flagellators were slowly untying the instruments of punishment, the magistrate would watch the demeanor of the offender; and if he showed repentance the judge would order some mitigation of the penalty.

Parents do the same with their children.

How much more, therefore, shall our Father in heaven be merciful to the nations of His children! And yet how certain it is, that the time in which penitence can speak its word and perform its devotion, is passing—and leaving no room for mercy but only for judgment.

When the nations would not heed the call to righteousness, the Lord administered the most awful rebuke that has ever befallen the human race. Beginning with 1914 and extending even until now, the chastening has been laid heavily upon humanity. And now there is the threat of a new war, assurance of more dire punishment than the mind of man can now conceive—unless the nations shall show themselves penitent before the great Judge.

The rods are being unbound; and yet the great Judge waits. He gives to the culprit world a day, and still another day, for penitence, submission and reformation. But the rods of affliction are ready; and, when the time of waiting shall be passed, they will be laid upon the nations with such awful calamity that the civilization which we know today will be leveled to the earth—unless, unless there shall be national repentance.

This is the prediction of men who study God's Word.

And, in more lurid terms, it is the prediction of the great statesmen, the historians, and the social observers among humanity. Lloyd George, H. G. Wells, Will Irwin, and a host of others have prophesied the utter downfall of the present power of the nations, unless there shall be instant reform.

The National Reform Association

Organized 1863

Chartered under the laws of the State of Pennsylvania

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THE CHRISTIAN STATESMAN

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Notes by the Way

O, Lord, inspire this nation to choose Thy man for Chief Magistrate!

To be truly free, a nation must break the enslaving chains of its own sins.

Coolidge's list of the homely virtues reads like a prescription to cure social insanity.

Recognizing old debts in order to incur new debts, is one of the best things Russia does.

We hope General Dawes will thoroughly swear himself out before he is sworn in.

Pinchot says he will take up golf in eight or ten years. On the Chevy Chase course, no doubt.

According to the illogic of the Wets, it's the law against murder, that causes all the murders.

Another family has found an old title to all of Wall Street. Just another breed of poor lambs!

If you knew yourself as well as you pretend to know other people, you might blush once in a while.

Great Britain seems to fear that if we elevate our guns we may bring down the high-flying dove of peace.

Claiming salvation through the Savior and refusing service to the King, will not balance your life accounts.

Our sixty-seven "million a year men" are all useful citizens no doubt. But we have, also, Luther Burbank and Clarence MacCartney and Jane Addams.

Apparently the way to get an interview with a New York Unapproachable is to claim that you are a bootlegger.

Rum smugglers are to be prosecuted under the new tariff law, and thus our latest infant industry is partly protected.

As final evidence that European differences are settling, an old German submarine is smuggling French wines into America.

Those persons who called Defense Day, "the goose-step day," must have been doing their own stepping out on that occasion.

In considering the brilliant success of the Dawes commission, it may be well to remember that Owen D. Young was among those present.

Russia's Soviet organ says that Secretary Hughes is fighting the Reds like a maniac. Here's hoping that he will not come back to sanity.

We were just beginning to wonder if the man without a vice had not been revealed in Otto Kahn, when our hope was shattered. He likes jazz.

A boy of seventeen, in New York, was sentenced to imprisonment for five years, for attempted robbery. His lawyer failed to plead that the boy was merely seeking a new thrill.

Europe marvels at the way our unofficial representatives get under the big top over there. It's easy. Remember the way most of our self-made men had to get into the circus when they were kids.

And now the Chinese civil war is laid to American bobbed hair. After six thousand years of strenuous duty, that Eden apple may take a rest.

A newspaper headline says "Wage Earners Are Promised Full Support by Coolidge." That sounds like an I. W. W.'s dream of the millennium.

A man's speech has been restored through having his skull repaired with a piece of his shin bone. He now talks with a slight limp.

If many more people are branded with three K's, we shall begin to suspect that somebody from some other ranch has stolen a branding iron.

If every man who demands law-enforcement will be a law-enforcer upon himself and upon his household, there will be less labor for the official law-enforcers.

The plasterer plastered and the preacher preached. When the year was over, the plasterer motored and cut his coupons, and the preacher walked and cut his corns.

The French Academy of Fine Arts has elected John D. Rockefeller as a foreign associate member. This is probably in recognition of Mr. Rockefeller's work in oils.

While Russia has a million and a half men under arms, and Japan has her millions all trained and ticketed; certainly there was no offensive gesture in our counting our 125,000.

A New Jersey woman has, and still uses, the cook-stove which her husband gave her when they were married sixty-one years ago. Not many stoves made now would last that long; but then not many marriages made now would last that long either.

Better too little of prudence than too much. The one makes a man loved of his fellows; the other leaves him loved only of himself.

Coral strands could not lure, nor icy mountains appall, our 'Round-the-World fliers. Their mission encircled the globe with a ring of brotherhood.

It used to be said of the serpent that, before he drinks, he casts up all his poison. So ought we to cast up all our malice before we go to the fountain of Truth.

In case those unhappy Chicago fathers should refuse to pay Darrow's fees, he ought not to complain. According to his theory, nobody is responsible for anything.

A news note says that a man was mistaken for a groundhog and shot. In reversal of the common phrase, this was adding injury to insult. Perhaps, though, a man who could be mistaken for a groundhog would just as soon be shot.

STORY OF THE MONTH

Ethel has a big brother Jim. And of Jim's many justified prides, one of the chief is in his sister—beautiful, talented, popular.

"Do me a favor, will you Jim?"

"Sure, Sis, name it."

"Give me ten packages of cigarettes for my club picnic tomorrow."

"Not on your life!"

"You promised. You mustn't break your word. You said you'd do me a favor."

"That's right. I will. And the favor I'll do is to see that you don't smoke. I'm coming to that club meeting and swear off smoking. And you and every other decent girl there will take the pledge with me."

Scattered Goodness

By James Ellington Mason

One of the quaint little exhibitions of superconsciousness by individuals comes to me through the courtesy of The Christian Statesman editorial staff, in the form of an indignant comment by a reader of the magazine, upon my articles on political conditions. The specific criticism is that I do not definitely support candidacies and parties which present most estimable principles for the public consideration.

Long reading of The Christian Statesman has put me into the attitude which the magazine, and the Association that controls it, have occupied throughout their career. The National Reform Association and The Christian Statesman do not electioneer for any one candidate, nor do they solicit any adherence to partisanship. But both of these agencies for righteousness have given unstinted approval to the principles which are essential to our national development as an appointed agency of our Lord, for world improvement in politics as well as in religion.

It has been in such a mental and spiritual attitude that I have made my comment upon men and things.

There are several parties seeking public attention at this time for their platforms and their candidates. Surely, it is not a derogation from one's own belief in their high principles, to discuss as a practical political question the chances of the only parties which have any chance.

For instance, I commend most highly the declaration of the Prohibition party and the American party for recognition of our Lord Jesus Christ as the Ruler of nations. And I know that by the interposition of His own power, the raising up of legions by His omnipotent authority, one of these parties could be placed in control in the United States.

But I am assuming for the moment, and not irreverently, that the Lord is allowing the people to exercise their free will in this matter, and that the election will be settled by the ordinary human process, and by the enlightenment, in so far as men shall seek the enlightenment, of the spirit.

In such case, we have reason to believe that the election will be determined as indicated in a preceding article. Unless it shall be thrown into the House of Representatives—and possibly from there into the Senate to be settled by the choice of a Vice-President in the higher branch of Congress—the determination will be for Coolidge and Dawes or Davis and Bryan, candidates of the two major parties.

And here is where I take practical issue with some of the men whose principles I cordially share. Indeed, it is not egotism for me to say that I held to these principles before some of these ardent advocates had reached such years of understanding as to enable them to comprehend the principles. I feel that the workers for righteousness in the United States, such of them as have political influence or such of them as have accepted duty and right to cast ballots, should not divide themselves into ineffective fragments. We have seven parties now in the United States, each one of them addressing itself hopefully to a certain or uncertain element of the electorate. If there be any occasion for righteousness to segregate itself from major political movement, it must be because certain sinful proceeding or possibility appears within the major political movement. And if that be the fact, then the forces of

righteousness ought to unite and present one solid front. To break up the brigade of truth into feeble squads and to send these against the united army corps of untruth, is absolutely fallacious.

But here I am confronted by the statement of a very good and admired friend, that I ought to stand for the party which, in its platform and candidate, stresses the great principle of Christ's enthronement in our civil affairs, and ought openly to advocate that party.

I ask myself, which one? There are two parties occupying this ground, and contending against each other as zealously as they contend against the common enemy. One cannot divide his support between the two. Therefore, which one?

The practical answer is, Neither.

But does that leave us with no duty to perform when we realize the great need? Certainly not. It makes the duty more imperative and it defines the more clearly the method of performance of that duty. The cause of our Lord is not a matter for sudden attention during the political year. It is with us always; it is eternal and universal in its duration and its authority. If, during the four years which intervene between presidential elections, all the people who believe in the principle of the Christ Rule in civil affairs, will unitedly work to arouse the conscience and animate the consciousness of the voting people of this country; and if, when the presidential year comes, all of these shall unite in one party and for one candidate, there will be not only a large but a unified constituency. And, in the meantime, the duty is as manifest now as it has ever been in our political concerns in the United States. Let us constantly testify for the great truth; and let such of us as have the duty to exercise the franchise, cast our ballots where they will do some good in securing honest and safe government by Christian men, even though these men may not have come to an avowal of national submission to our Lord on High.

I know that my disinclination to champion one of the well meaning but ineffectual minor parties will not be pleasing to some very good people. But there is a logic in this case which ought to appeal to them.

Why two parties declaring for one Lord and yet fighting each other? And, since there are two parties and one cannot support both, which one of the two?

Further, and as a bit of logic, if this eternal truth of our Lord's rulership is worthy the declaration of a political platform in a political year, and worthy of advocacy by candidates who are seeking the suffrage of the people; then this same principle is worthy of their attention and of all the energies which they can give, throughout the other three years.

And certainly this truth demands unification of the forces. Dissension, controversy and political warfare between the people who advocate submission to our Lord and King, will never bring that supreme consummation.

A JOURNAL'S GOOD WORK

The *Homiletic Review* is carrying a great campaign under the title "Get Out the Christian Vote."

It is giving valuable statistics and still more valuable urgings to pastors and to Christian leaders throughout the land. And it suggests thoroughly practical measures.

This is a Christian nation; if all the Christian people who hold it to be their duty to vote and who have established the right to vote, shall cast their ballots intelligently, we can have Christian government of the nation.

Jabez Says

A rather intermittent and long distance correspondence goes on between a highly esteemed Progressive friend and myself. He is one of those very earnest souls who will not, without controversy, let me call myself Progressive; because all my methods are too slow to suit his demand for rapidity of action.

And I tell him that he wants social reform by shooting a well; by putting down a stick of dynamite and assuming that the flow of liquid social values will spout, and deluge the surrounding world.

And that is not a bad illustration. Suppose that some of these parlor communistic agitators were right in their assumption that there is a short road to perfectibility in the social compact, and that all they had to do was to dynamite the prisoned values and start them spouting heavenward like a released oil gusher. The values are of no worth until the well is once harnessed. The values run to waste. They endanger the well itself and all the surrounding country. The stream has to be confined and drawn off in regular order.

But, to begin with, I deny that social values are thus loosened and put into motion. What we do when we break up old orders by dynamite, is to bring about confusion and injustices, which in turn have to be corrected by long and patient effort—or by other sudden violence.

The history of the world proves it. And the experience of every day life demonstrates it.

Probably no other revolution in the world's history was more completely changeful of social orders than has been that of Russia since 1917. And the murder and the misery, the sin and the suffering, the poverty and the privation, the horror and the helplessness, of these intervening years, make one of the blackest chapters in all the history of humanity's groping for a better way.

Let me make a contrast. Great Britain is proceeding by evolution instead of revolution, and is accommodating herself, as rapidly as human institutions can be accommodated, to the new order. Without losing old values, she is testing out new ideas.

It is the safest and best way by which anything can be gained for the human race in the social relation. It has taken thousands of years for us to attain to our present status of justice; and each generation does well if it adds one new truth, or one new aspect of an old truth, to the possession of the world.

I still call myself a Progressive; and I write my gospel of progress in these words: In the search for new values, do not destroy old and sure values, gained by human experience through centuries of human struggle and suffering. Do not abandon old and safe methods, in a childish eagerness to try new and risky ones.

The skull of that "Sovereign Lord, King Henri of Navarre," shorn of its white plumes, denuded of its flesh—tossed into a rubbish heap by the revolutionaries, and recovered as a ghastly and unknown curio—was sold in France at public auction the other day, for something like two francs. And, as lagniappe, the auctioneer threw in a few odds and ends which were assumed to be worth all the difference between two francs and two cents.

This mighty Protestant leader was

called "cracked skull" by his enemies, because of his bizarre daring.

But the skull itself shows no crack outside of its natural sutures.

What a commentary on the fleetingness of earthly power. Here was the greatest earthly character of his day, Henri IV; the Protestant champion—although at times he knew how to bend in false abjuration; King of Navarre; then King of France, after ten years of battle to win his throne; the hero of history and poetry and painting and sculpture. And his skull is worth tuppence on the auction block.

Henri was the justly egotistical monarch of whom it is told by one of the old worthies:

A Spanish ambassador visiting the court, said, "My master is King of Spain and the Indies."

Henri replied, "But I am King of France."

The envoy continued, "My master is King of Aragon and the Isles."

Henri answered, "But I am King of France."

Once more the ambassador flourished, "My master is ruler of new Hispaniola."

And still Henri only answered, "But I am King of France."

* * * * *

One great title was worth more than a score of lesser ones.

Christian Citizen, take notice.

As there has been an increase of eleven per cent in the Federal revenues from tax on tobacco, vicious Man attributes the responsibility to Woman. According to this theory, so many women have learned to smoke during the past year, that the run of cigarettes has grown to such an extent that more than $40,000,000 additional tax is paid into the Treasury.

Perhaps there has been some growth of smoking by women. I deplore it all. But I object to the placing of this entire responsibility upon womankind. If women alone were responsible, it would mean that more than 10,000,000,000 cigarettes were consumed by the wives and mothers and daughters of America during the fiscal year ending June 30, 1924, over and above what share they may have had in the total consumption of the preceding year.

That is all nonsense. No such total of cigarettes was consumed by the women of the country. The vicious evil lies largely with men, both in themselves and in their encouragement of the practice by women.

The cigarette business threatens in its magnitude to crowd close to the movie business. The choice bill board locations in a city are occupied by illuminated signs advertising cigarettes. Painters who ought to be at work on the improvement of homes, or even making pictures for the academy, are giving their energies and talents to the painting of fascinating signs—telling that Dad knows the best one, or that it's worth walking a mile to get another best one, or that a purchase of 7,000,000,000 a year is the tribute that discriminating men pay to still another best one. They are all the best—for the devil. In total, the use of tobacco takes more than a billion and a half a year from the people of the United States.

It is an awful sin against cleanliness and against economics. And the women, Lord forgive them, have their small part in the sin. But, as with most other great evils of the day, the large responsibility is with men.

The decent man does not live, who wants to see his wife or his mother or his daughter or his sister puffing a cigarette, like an habitue of the underworld.

But the best remedy for the whole evil is for the man himself to stop smoking; and it is only the second best for the man to lecture the woman about the sin and indecency of the cigarette.

And Martha Says

Holland wants the next Olympic. Well, that beats the Dutch!

Krupp is making artificial teeth from the steel formerly used in his famous guns. Deadly grins instead of deadly guns.

There is a movement to relieve congestion by putting part of our traffic under ground. Autoists are helping it along; they are putting the pedestrian traffic under ground as quickly as possible.

One of the meanest tricks that men ever played on women was to take all the fun out of politics before they let us in.

My first impression of politics was of something deeply stirring, attractively picturesque. Tariff schedules might be dry reading and hearing; but high-flown oratory, hot personalities, and torch light processions with fife and drum corps accompaniment, were intensely thrilling.

An old fashioned political rally in my little old home town was more exiting than the annual circus.

Now politics isn't a battle or a game, but a transaction.

I wouldn't care so much if men had substituted something high and fine for the old glamour, but they haven't. There is no more soul in politics than there used to be, and there isn't any heart at all. In the old days there was plenty of dishonesty, trickery, ruthlessness; but also there was much courage, loyalty, chivalry.

Where once we had personal faults, foibles, generosities and splendors, now we have cold-blooded mechanical organization, no more good and perhaps no more bad than our former system, only more inhuman.

Politics in the '90's was a broth of a boy, impetuous, daring, romantic. Politics in the year 1924 is a gray, thin-lipped, conservative old banker.

What a spectacle a lot of us free-born democratic Americans make of ourselves when royalty comes a-visiting. The latest instance is occasioned by the presence in this country, of the Prince of Wales. The hysteria of American attention and adulation is enough to make King George III chuckle in his tomb—or would be, except that the old monarch would probably feel sorry for his great, great, great, great grandson. Because, besides making ourselves ridiculous, we make our guest acutely uncomfortable; for the prince is an amiable and modest young man, endowed with great tact and good taste, and he would be happier if he were not constantly the victim of a mob of curiosity-seekers and tuft-hunters. And, certainly, he would be more at home; in his own country—or anywhere in Europe—he could travel about without creating the extreme sensation that he does on this side of the water.

Of course princes are a novelty to us, and when we get hold of one we go as crazy over him as does a new millionaire over his sudden fortune. As there are several scions of royalty out of a job Europe, wouldn't it be a good thing for us to import one of them and give him a salary to stay here as a permanent exhibit, so that we might learn a proper restraint that would save us from making such an exhibition of ourselves?

* * * * *

However, there is one story of the Prince of Wales which, if true, goes far with me, toward justifying the popular affection which he seems to inspire.

The Prince (who, by the way, had proved himself under fire) was visiting an English war hospital full of wounded Tommies. During the rounds he came to one room from which he was excluded. An attendant explained that it was occupied by a soldier whose face had been partially shot away and who, fearing in his quivering sensitiveness that his disfigurement might shock and repel his comrades, insisted on being isolated.

The Prince quietly waved aside the objection and entered the room. He approached the sick boy's bed. No perfunctory words of sympathy, no glib exhortation to "Cheer up!" and "Carry on!" Never will Edward be more truly a prince than when he knelt reverently, gathered into his arms that other English boy, broken in England's cause, and kissed the poor marred face.

Not a great act perhaps, but the beautiful flowering of a kind heart.

In contrast with the regomania to which Americans seem so susceptible, I am reminded of one sensible American woman who actually renounced an opportunity to be presented at the English court. Her husband was a man of prominent position but not of wealth. The wife had a sense of real values and cared little for show. She dressed charmingly but modestly. She had never worn a real decollete gown in her life. On a visit to England she was offered the privilege of being presented to their majesties at Buckingham Palace.

This American woman had no socialistic prejudices; but neither did she have any inferiority complex, unreasonable and unbecoming in a citizen of this great Republic. To her, royal personages were human beings, who might, or might not, be pleasant and interesting people. But she knew that a formal presentation at court did not mean making the personal acquaintance of the King and Queen, but was a purely perfunctory performance, chiefly valuable because it made it possible for a woman to say "When I was presented at COURT—"

So when she found that she would have to buy a very costly and elaborate costume, cut very much lower in the bodice and very much higher in the pocket than anything she had ever worn, and including a long train and a feather head dress; and when she was told that she would need to rehearse the curtsies and all the other necessary ceremony, she concluded that the game was not worth the candle, and averted the honor, which to some women would seem equivalent—if not actually superior—to admission within the pearly gates.

The other day six desperadoes held up a crap game, gathered up more than $7,000, bound thirty of the crap shooters to nearby trees to prevent an alarm, and escaped in a waiting automobile.

Well, I don't care. I'm resigned. There are too many things more worthy of my concern and my righteous resentment, for me to work up any great indignation, when bandits hold up a crap game, or high-jackers set upon rum runners and plunder them. In fact it seems to me that such occurrences may be all for the best. For crap games ought to be raided and stopped, and rum runners ought to be held up; and, since many officers of the law never know how to locate either crap shooters or rum runners, of course they cannot do anything about it. But criminals know how to find each other, and, if they will just limit their activities to preying upon each other, it will not be long until most of them will be either dead or dead-broke, and the remainder will be so conspicuous by their rarity that they can be picked off at leisure and at ease by officers of the law.

OUTLOOK

THE CHINESE CIVIL WAR

The Chinese civil war which waged with varying intensity in the early part of September, is, to the Western mind, almost incomprehensible in its moving causes and its methods. It is difficult, also, for the Western mind to calculate how the personal leaderships in China are likely to align themselves.

Small as the war is in quantity at this time of writing, and seemingly trivial as are its causes, it is far more potentially dangerous than the rest of the world deemed the assassination of the grand duke of Austria in 1914.

Foreign intervention for the protection of their nationals may lead to clashes, as well as to strategies, to gain certain advantage within China; and herein are all the possibilities of a world conflict—which may Heaven forefend!

The immediate occasion, so far as it can be traced, is this: Shanghai is the important Chinese port. Here most of the Chinese customs are paid. Here is the metropolis of the general foreign commerce. And here is the concession made by the former Chinese governments, to the various foreign nations which desire their own municipal government and their own customs established for their own nationals. This city lies within the province of Kiang-su, and one hundred miles away from its southwestern border beyond which lies the province of Che-Kiang. And yet for several years, the affairs of Shanghai, so far as the Chinese governed the city, have been under the official control of the governor of Che-Kiang.

Rivalry over the advantages presented by the commerce and the government of Shanghai, is the immediate cause of this rupture. It might not have such an ominous look except for the suspicion that, behind the governors of the two provinces, stand greater figures, who are inciting them to the conflict. These greater figures are Chang Tso-lin, the strong man of Manchuria, and Wei Pu-fu the successful general who dominates Pekin.

Twenty foreign warships are gathered at Shanghai, among them cruisers from our own Navy. These are present for the very real and necessary purpose of protecting the lives and property of the nationals of the United States and the leading European countries. In case of attack upon the foreign concession territory within Shanghai, these warships would probably land marines, and take a part in the conflict. And the consequences of such intervention no one can foresee. On the 5th of September, the war had reached within twelve miles of Shanghai, and had threatened to sweep into that city. So the fear that other nations may be involved was not, on that day, a remote one. Happily, by the time these words shall reach the reader, quietude may be restored by one of those mysterious movements in China, which the Western mind cannot comprehend. The diplomacy of that ancient land is so deep that no ordinary plummet will sound it. Seeming alliance may be but the cover for antagonistic purposes; and a pretense of conflict may be staged between actual allies. China is to be the scene of the greatest intrigue and the mightiest fights for partisan or individual advancement of all modern times. Here are over four hundred millions of people, a republic, all awaiting the leadership of one strong man. And the consequences in blood are not taken into account when the Chinese mind sets itself upon a purpose.

THE PEOPLE'S CHOICE —MAYBE

It is most unlikely, though admittedly within the possibilities, that a deadlock may come in the electoral college, and that the duty of electing the President may pass to Congress.

The men and women chosen as presidential electors in each state, will meet upon the day appointed by their own state constitution or statutes, and will cast their ballots. These will be forwarded to Washington, usually being carried in each case by one of the electors, and delivered to the president of the Senate. On the 11th day of February 1925, the president of the Senate, in the presence of the Senate and the House of Representatives in joint session, must open all the certificates and the votes will then be counted. The person having the greatest number of votes for President shall be the President; but if no person shall have received the majority vote of the whole number of electors appointed, then, from the three persons having the highest number of electoral votes, the House of Representatives shall choose the President immediately by ballot. In choosing the President, the vote will be taken by states and each state has but one vote. And here arises the complication, in case that no majority election eventuates.

Of the forty-eight states, it is estimated that the delegations from twenty-two states would cast their votes for Coolidge; twenty states for Davis; one state for LaFollette; and five states doubtful. It is considered that, if the election were to be thrown into the House, there would be a trying situation. The House is divided into blocs. There are the two major parties, between which runs an assumedly impassable line of division in a case of this kind. But the major parties are broken into class groups. And it is easy to forecast that party lines could be broken more easily than these.

In case of a deadlock in the House, through the failure of a majority of the states to cast their ballots for one of the three leading candidates, the election would go to the Senate.

Under the constitutional provision, the Senate must elect for Vice-President, one of the two men receiving the highest number of electoral votes for that office. And the man thus selected would become President.

But the Senate is even more broken into blocs than is the House.

It is impossible, at this hour, to more than guess at what the Senate would do.

Many political prognosticators say that, in such case, the LaFollette group would join with the Democrats, and would elect Charles W. Bryan as Vice-President, and that he would immediately become President of the United States. We find no sufficient warrant for any such absolute belief. To our mind, the stronger probability is that a combination in the Senate would elect Charles G. Dawes as Vice-President, and that he would become President of the United States.

There is no certainty in any one of the prognoses thus made. There is much time between now and any one of the events, time for many changes.

First, we believe that the election will be made by the electorate itself. But, if it is not, we believe that the House would select a President from among the three leading candidates.

Loose as are party ties, and concentrated as is the determination of certain blocs within the Republican party, it is quite unlikely that men elected to the House as Republicans, would deliberately throw the election over into the Senate, with the chance that it might choose a Democratic President.

The first duty is with the citizen. If he shall exercise his right and his authority at the ballot box, we can know on the day after election that either Coolidge or Davis has been chosen as our chief magistrate.

GERMAN PAYMENTS TO DATE

In this hour when it appears that the Dawes plan for reparations is likely to come to fruition, it is well to consider how much Germany has paid up to this time in fulfillment of the obligations imposed upon and accepted by her as the war indemnity.

The total payments credited to Germany, up to August 1, as recorded by the Reparation Commission, is 8,405,-932,000 marks. This includes cash payments, materials turned over in kind, and the seizure of property by the Allies.

The total cash payment is only a little over 1,000,000,000 gold marks. The international statisticians state that this amount is less than Germany received in gold from her sale of paper marks in the United States alone.

Under the Dawes plan, Germany will be under obligation to pay very much larger amounts of cash than she has heretofore been able or willing to produce. Her cash payments have been far less than the Allies themselves have had to expend upon the army of occupation. Her cash payments have been less than the Allies have had to pay as interest upon their own loans. Her cash payments have been less than France has had to pay for restoration of towns and farm sites, desolated by German missiles.

But she has paid heavily in property; and that property payment has maimed her industrial facilities.

Perhaps with the restoration of opportunity which comes under the Dawes plan, Germany will find it far easier and more agreeable to pay in cash the full amounts which are required, than she has found it in the past to pay reluctantly and evasively, the small amounts of cash with which she is credited.

THE BRAZILIAN REVOLT

At this writing the revolt in Brazil, which had its strength in the three southern provinces, seems to be—temporarily—almost or quite under control by the government.

Like nearly all political revolutions, this has had its commercial sentiment, springing from jealousy between provinces having different industrial interests and varying opportunities.

Also, the Spanish spirit is influenced and varied by the character of the population in the several states. In the south the population of migrants is largely Italian, Austrian and German. Here is the center of a great coffee industry; preference of Sao Paulo in this trade has been a matter of envy to northern provinces which were less developed. The probability is that the unionist tendency will prevail in the present conflict, and that there will be no separation of the states in the north from the states in the south for a long time to come. But foreign people resident in Brazil insist that the differences will become accentuated with the lapse of time, and that eventually the separation must occur, because of the great difference in the character and motives of the population, and the difference in the industrial opportunities in the different sections.

One might feel that this prognosis had little foundation if it were not for the fact that, if the inflow of immigrants from Europe shall continue, there is a strong probability that the powers of Europe will incite their nationals to effectuate a separation of the states of Brazil, in order that foreign influence may be more powerful and foreign investment and settlement may be made easier and more profitable.

It looks like peace just now, but with the probability of an eventual separation in that republic.

THE RIGHT OF PREFERENCE

If one prefer one kind of raiment to another, or one kind of food to another, it is not fair to assume that it is so because one is governed by prejudice.

If one prefer certain neighbors to other neighbors, it is not always fair to charge that preference to social snobbery.

Surely human creatures have some rights of choice. And if this be true of the individual, it is true of the nation.

The first duty of the man is to be righteous in his own life and in the life of his family, and to protect the family morals and the family material interests. And this is likewise the duty of a nation.

Holding these views, we cannot sympathize with the many writers who become wildly unreasonable and make injurious and sensational outcry every time the United States seeks to guard her own great interests—her heritage and her responsibility.

Except for the hysteria of a few people in this country, there would have been little or no feeling that any race prejudice was exhibited by the Japanese exclusion clause in our immigration law. But some of our violent writers have almost exhausted the English language in their enlargement upon that race prejudice and its awful consequences. They have gone to the length of carrying public judgment off its balance. Granted for the sake of argument, and for no other reason, that the United States was unnecessarily arbitrary; and that it yielded to an unjust demand on the part of its citizenry on the Pacific Coast; the injury done by that act was not nearly so great as is the injury being inflicted by hysterical folk who are crying that calamity upon calamity is to be showered upon us because of such a mistake. These very folk have done more to arouse race prejudice than the exclusion act did.

We do not grant as a matter of fact that any mistake was made. Taken altogether, the immigration law was a wholesome measure, necessary for the protection of the United States. Our first duty is to guard this land and to keep it true to the ideals which the Lord on High inspired the fathers to establish. And we are not committing error when we enact laws and inaugurate methods which shall enable us to fulfill this mission.

WEAK FRIENDS OF THE SABBATH

In speaking of the danger to that fundamental and essential institution —the Sabbath Day—Bishop Joseph F. Berry says that "the more dangerous and certain influence" for its destruction is in a thoughtless, weak and gradual surrender upon the part of its friends.

In this terse expression is a great truth concerning the dangers to our institutional life in America.

A tolerant surrender by friends of righteousness in order to keep peace with antagonists!

While the believers in the holy Sabbath Day are showing tolerance for non-believers, the non-believers themselves show only intolerance. There has gradually grown up in community life, particularly in the rising generation, the feeling that any regard for the sanctities is an insult to the freedom of the new age; and, already, we see an apologetic attitude taken in some quarters by the very men and women who should be standing most sturdily and boldly for God's revealed truth concerning the Sabbath Day, and for the proved truth concerning our American institutional life.

Bishop Berry put his finger upon the exact spot when he said that our dangers come more largely from a thoughtless, weak and gradual surrender upon the part of the friends of righteousness.

REQUIESCAT

The German hausfrau is perhaps the most immaculate housekeeper in the world. And probably the Widow Bauer, relict of old Werner Bauer of Kulmbach, was typical of her nation.

Just before Bauer died, he asked that his old pipe and his tobacco pouch be buried with him. Mrs. Bauer fulfilled this request and, for good measure, added a box of matches.

One can understand her apparently cheerful alacrity.

He had been filling her curtains with smoke for fifty years. It must have been a relief to see that foul old pipe put under the deodorizing earth and an immovable monument.

CRAZY JUSTICE

No fantastic vision of councils in the infernal regions, and no chatter of rival Napoleons and Genghis Khans in an insane asylum, ever exceeded in tragic and ridiculous grotesquerie, the spectacle which was recently presented in the trial of two murderers at Chicago.

Here are the plain facts:

Two young men of book education and of ripened minds, each of them called a phenomenon of advanced learning and culture, murdered in cold blood one of their own younger school companions—the son of one of their neighbors. The murder was accompanied by such circumstances of atrocity and of cool, clever calculation, as to put it at the extreme point of horror, even in murder. These young men, each nineteen years of age, had been surrounded by wealth all their days; they had ample money for their studious pursuits and their pleasures, evil and otherwise; and they had more than ample license to make their own lives according to their own whim. After the murder, they made an elaborate plan to procure ransom for the return of the boy, by a statement that he would be delivered safe to his parents in payment of ten thousand dollars. The boy was dead, but they expected to get the money from those fear-crazed parents, and to use it for a trip to Europe.

Then the crime came to light and the criminals were detected by a providential lapse in their amazing cleverness.

When confronted with the incriminating evidence, they readily confessed the murder with all its details—saying that they had merely wanted to get a new sensation or thrill.

Before the presiding judge of the criminal court in Chicago, they offered the plea of guilty; and the case was left to the court without a jury.

So far the whole thing seems plain. The judge had the choice of two things. Upon the showing, he could sentence the murderers to death or to life imprisonment. If he desired to learn something of their mental condition (there was no plea of insanity), he might have made a careful investigation such as would have been made in an English or a Canadian court under these same circumstances. But instead of pursuing such a course, the case was thrown open to a flood of contradictory expert evidence which surrounded the whole case with confusion. Not one fact was actually established by all the expert testimony. The judge could not have known more at the end of the costly hearing than he knew before; for the only fact demonstrated by the experts was a fact already made known to the court by the plea of the criminals themselves. They were abnormal, heartless, murderous decadents.

Yet, after the testimony was in, the lawyers for the defense were allowed to rail for five days at the prosecution, at society, at law, at history, and at social usage. The wildest ravings of the wildest Bolshevik that ever sought the overthrow of law and order in Russia, could not have surpassed the sobbing, pathetic, vituperative, screaming

accusations by the attorneys of the defense against the State of Illinois, its statutes, and its prosecuting officers. There was not one word of logic in the plea of the defense, that was not contravened by another plea by that same defense.

Then, when the case of the state was presented in argument, the goaded and aggravated representative of the people out-thundered, and out-screamed the defense. For more than a week, the court listened to the declamations of lawyers, on a case which was so plain that a wayfaring man, though a fool, could not err.

And during all the time of this trial, as during the many days before and since, the newspapers were burdened with all the horrible details—and the still more horrible suggestions—of this murder and mutilation of an innocent boy, by over-indulged decadents in search of a new thrill.

At this writing the judge has not pronounced sentence. But the sentence by the court, whatever it may be, is not the most important thing for public consideration. Even if Judge Caverly shall sentence the boys to the noose or to life imprisonment, the evil effects arising from the conduct of this case cannot be cured or mitigated by his action. In the great measure of social values, even the loss of life by the victim and the taking of the lives of the murderers, cannot be as great a calamity as is the utter degradation of the process of justice, and the unspeakable injury inflicted upon youthful minds, by the narration or suggestion of all the diabolical facts of this dreadful case.

There may be some doubt as to the sanity of the two murderers; but a calm and general opinion exists among those who can be calm in the United States, that Justice has gone crazy in Chicago.

When Justice goes crazy, individuals lose their reason. Already four women in Chicago, according to the Associated Press, have gone insane because of reading the reports of the court proceedings in this murder case.

Have newspaper publishers gone crazy too?

POLYGAMY AND DELINQUENCY IN UTAH

And now a legal technicality has come to the aid of Mormon polygamy. In the September issue of THE CHRISTIAN STATESMAN an article appeared, recounting the salient facts in the case of one Worth J. Kilgrow of Salt Lake City, who was charged with contributing to juvenile delinquency because he had entered into a polygamous marriage with one Nita Eline Hull, a girl of sixteen years.

The whole proceeding was ridiculous; one could scarcely believe that the courts and officers of the law in this civilized country could actually bury, under such a trivial charge, the great crime which was alleged.

And now comes learned counsel for Miss Hull, or Mrs. Kilgrow, and sues in the supreme court of Utah for a writ of prohibition directing the juvenile court judge to show cause why he should not be restrained from trying the case of "juvenile delinquency."

At the present writing, the case would seem to stand thus: a felony was committed and the officers arbitrarily made a charge of misdemeanor. And then one of the defendants sues out a restraining order in the supreme court, to prohibit the juvenile court judge from trying the misdemeanor. It is thus easy to see how, by the wickedness of priests and the connivance of officers of the law, and the technicality of statute and of court procedure, the polygamists in Utah can have their own nefarious way—provided they pick their victims young enough.

THE LATEST NIGHTMARE OF WAR

Freis von Schoenich, who was a general of the German armies in the World War, has taken up the pen as a prophet.

In a recent book he describes, in detail, a war which is to occur in six years, beginning with France and Germany and spreading terror over the whole world.

Von Schoenich thinks this war can last only twelve hours, but that the desolation will be so vast that the white race will be threatened and America will plead for the cessation of hostilities lest all Christian civilization shall be destroyed.

The principal elements described by von Schoenich as a part of the new warfare, are the death-dealing gas and the diabolic ray. The weapon of offense is the airplane, carrying gas bombs; and the weapon of defense is the ray, which will stop the oncoming planes and dash them in ruins to the earth. And of course when the bomber planes fall, their gases will be let loose and myriad murder will follow. So the weapon of defense is even an aid to the death power of the bombing planes.

All this is to occur in 1930. France is preparing her airplanes for the front, and Germany is developing her diabolic rays.

It is a horrible fantasy, not likely to be realized. But it opens to the human mind the dread vision of what may be unless the world shall come to its senses.

Nations are insane with sin and fear. There is but one safe resolvent of all this horrible difficulty. The nations must themselves come to a sense of moral responsibility which each shall hold for itself toward God, and therefore toward other nations. There is no other basis upon which a secure settlement can be made. Just such fantasies as that of von Schoenich are quite within the possibilities, and indeed within the certainties, if sin a fear shall continue to dominate chancelleries of the nations.

The whole effort of righteous m and women toward the protection a advancement of their own governme ought to be devoted to an arousal the sense of moral responsibility God. It is the only safety for t world.

AN AMERICAN CONTRIBUTION TOWARD PEACE

Regret at our failure to enter i the conference through the League Nations, for the purpose of controlli the sale of munitions of war, is mi gated by the magnificent plan prese ed by General Tasker H. Bliss and associates at Geneva. They have p pared a document called the "O lawry of Aggressive War," cast the form of a treaty; and have pr fered it to the powers which sit in t League.

The whole word from European co mentators of conscience and statesma ship is one of approval of this markable production.

It goes much further than any pr ject for the mere control of the sale munitions. However worthy may that plan, it could not effect outlaw of war; for the nations most capab of doing damage by war are qu competent to make their own mu tions, and, therefore, the restricti upon selling or buying could not affe them.

But the outlawry of aggressive wa by treaty between the great powe would make an outcast of any nati which violated the treaty, and wou turn against it the hand of every oth nation signatory to the high conventio

This is the one most hopeful thi that has appeared in recent intern tional discussions. And it is to t glory of America that one of her ow great military men, General Tasker Bliss, is the central figure of the mov ment.

ACEMAKER FOR MAYORS

ty the shivering old city politicians
ey read the story of Paul Ungrodt,
or of Washburn, Wisconsin.
ul is 23 years old.
hen he went into office, at the
ing of this year, he found his town
nped in debt. His administration
off all the needless jobs and re-
d the salaries of all the overpaid
; and the mayor and all the coun-
en agreed to turn back their own
y checks, and to devote themselves
cientiously and energetically to the
ic service without other compen-
n than a gratified patriotism.
oday the young mayor announces
Washburn will be out of debt by
end of the year.
f course, this is a dangerous heresy
ractice, according to oldtime polit-
methods.
ne one thing that will assuage the
ety of the municipal political ma-
s throughout the country, is that
Ungrodt's example is not catching.

' THE SHENANDOAH DO IT

elieving that the nation needs to
l aircraft for defense, and to build
o extensively that no other nation
ld dare to attack us, we find sus-
nce and inspiration in the fact
the aircraft can be utilized ad-
ageously in time of peace.
ne mail service is developing an air
er which will enable us to deliver
-class mail between New York and
Francisco, in little more than
nty-four hours; and soon passenger
ice will follow.
nd the big Shenandoah, designed
a war vessel, has found a place in
semi-peaceful activities of the
ernment. She can chase down the
runners on the Atlantic coast.
e recently, while she was twenty
s out at sea, her searchlight picked
three booze boats, and drove them
frenzy of fear right into the wait-
ing jaws of the Government patrol fleet.

That's a mighty good use to put the Shenandoah to. While she is waiting for the enemy without, let her smash the equally dangerous enemy within—the bootlegging business.

DRY ADMINISTRATION A CERTAINTY

In his campaigns, the Hon. Clinton N. Howard expresses most emphatically the view that, whether the Republican or the Democratic candidates shall be elected, the next Administration is certainly and safely committed to the enforcement of prohibition. And that is the exact truth.

It is a waste of words for politicians to contend that, of Coolidge or Davis, one is wetter or dryer than the other.

Both these great men are committed to the enforcement of the law. The enforcement of the law means prohibition. No President can palter with this thing, and then claim to be for law enforcement. If he shall observe his oath of office, he must put into office for law enforcement, only law enforcers.

Mr. Howard goes a little further. He insists that, if the election shall be thrown into the House and Robert M. LaFollette elected, he too will observe the Constitution, and will enforce the law, because he is a man of integrity.

We shall have a dry Administration, no matter which party gets in. It is the one sure thing in the political situation.

So that issue is settled in advance. The Wets will have to shut up shop sooner or later, and the sooner the better for their purses and their conscience —if they have any; and the Drys ought to take heart and all unite after election in supporting the dry policy of a President surely and strongly committed to enforcement.

THE PROHIBITION TICKET

Hon. H. P. Faris of Clinton, Mo., is the presidential candidate and Miss Marie C. Brehm of California is the vice-presidential candidate on the Prohibition party ticket.

It is not likely that the Prohibition party can win a victory at the polls in this year 1924.

But it is, nevertheless, certain that the character of the candidates and the declarations of the party ought to be of great interest to all Christian citizens.

In large degree, the national platform followed the lines of the platform declared by the Prohibition party of Pennsylvania, to which considerable space was given in this magazine in the May issue. The candidates stand firmly upon the high ground which the platforms take.

Here is an utterance from the speech delivered by the Hon. H. P. Faris and sent over the radio by courtesy of the *Kansas City Star*:

> Our 1924 Platform is brief, concise, but very comprehensive. In our preamble, we declare that Almighty God is the true source of all Governmental Authority and that the principles of His Son, Jesus Christ, should be our governmental guide.
>
> That declaration alone should interest and enlist the hearty support of all church people, who by your profession have also declared the Christ to be your guide.

A HARMLESS SMOKE

A powder stock of 45,000,000 pounds, made for the Government during the war, at a cost of 50 cents a pound, has just been accidentally burned near Nashville, Tennessee.

The value to the Government, on the day before the fire, was only one cent a pound—as a commercial proposition.

The value in case of war is incalculable.

But one who saw the shattered cities and villages, the torn and desolated earth, the battered and bleeding humanity over in the war countries, cannot refrain from a song of praise to God that 45,000,000 pounds of powder was burned in one day in the United States, without the cost of a life or the wounding of any human creature.

ANOTHER GOOD PARTY

Rev. L. L. Pickett of Wilmore, Kentucky, has been selected as candidate for the Vice-Presidency on the American party ticket, with the Hon. Gilbert O. Nations of Washington, D. C. as candidate for the Presidency.

The pronouncements of the party are significant in the highest degree. In addition to the declarations by the platform, both the candidates are advocating submission to our Lord Jesus Christ as Ruler of nations.

In a recent letter from Candidate Pickett he says:

> God is Lord over all. His word, and the gospel of His Son, are the foundations upon which our nation has reached its present point of greatness. He is Lord of Nations, and Lord of Life. Those nations that have rejected Him have perished, while those who give him greatest recognition have most flourished.

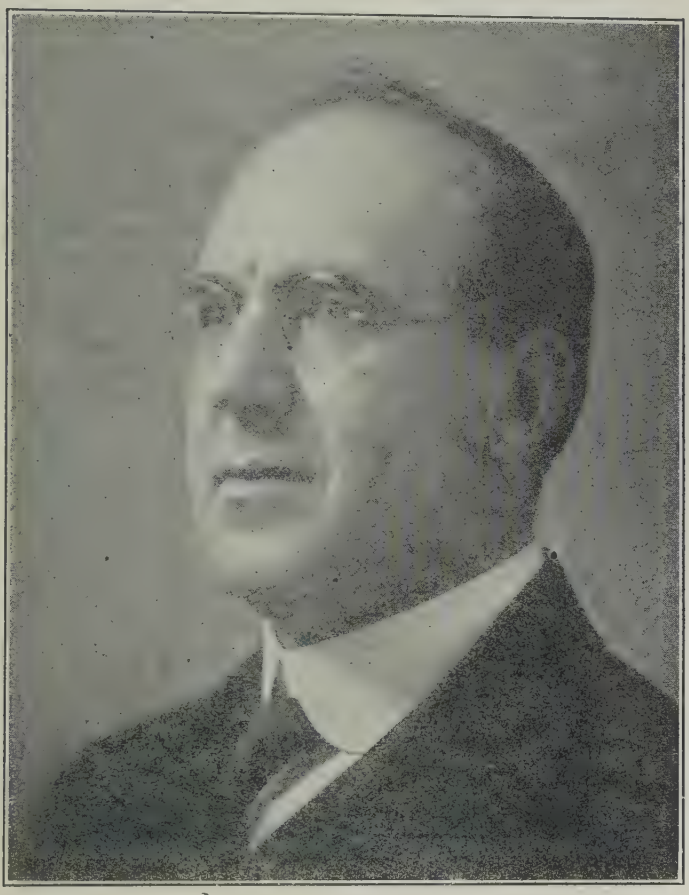
It is improbable that the American party can win in this presidential campaign.

But it is of great interest to Christian citizenship that the American party, like the Prohibition party, should have made its avowal of the basic principle of political truth, that Jesus Christ is the civil Ruler.

Christian citizens ought to study the platforms and operations of the American party as well as the Prohibition party; and some time, when the spirit shall move upon them all, these forces for righteousness can unite, and present a solid front in the political life of the nation.

The First Gospel of Americanism

By Daniel L. Marsh



Rev. Daniel L. Marsh, D.D.
Pastor Smithfield St. M. E. Church, Pittsburgh, Pa.
[Dr. Marsh's church is the famous old "Brimstone Corner."]

The greatest statistician of this age, Mr. Roger W. Babson, tells in the closing paragraphs of his "Fundamentals of Prosperity," how he was once the guest of the President of the Argentine Republic. One day as they sat in the sun parlor looking out over the river, the President, in thoughtful mood, said: "Mr. Babson, I have been wondering why it is that South America with all its great natural advantages, is so far behind North America, notwithstanding that South America was settled before North America." Then he spoke eloquently of the vast and unsurpassed natural resources of South America, and said: "Why is it that, with all these natural resources, South America is so far behind North America?"

Mr. Babson politely replied: "Mr. President, what do you think is the reason?"

To which the President of that South

American Republic made answer: "I have come to this conclusion. South America was settled by the Spanish, who came to South America in search of *gold;* but North America was settled by the Pilgrim Fathers, who went there in search of *God.*"

It was these Pilgrim Fathers who wrote the First Gospel of Americanism. They wrote it in the cabin of the *Mayflower* as she tossed in Cape Cod harbor on the twenty-first* of November, 1620. The Compact, translated out of the old style English spelling, often abbreviated, in which it was originally written, is as follows:

In the name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread Sovereign Lord King James; by the grace of God, of Great Britain, France and Ireland King; Defender of the Faith; etc.

Having undertaken for the glory of God, and advancement of the Christian faith, and honor of our King and country, a voyage to plant the first Colony in the northern parts of Virginia; do, by these presents, solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a Civil Body Politic, for our better ordering and preservation; and furtherance of the ends aforesaid: and, by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, offices, from time to time, as shall be thought meet and convenient for the general good of the Colony; unto which, we promise all due submission and obedience.

In witness whereof, we have hereunder subscribed our names. Cape Cod, 11th of November, in the year of the reign of our Sovereign Lord King James, of England, France and Ireland 18; and of Scotland 54. Anno Domini 1620.

That was the corner-stone-laying of American Democracy. But, before the corner stone of any structure is laid, much work is done, much history made. If we look to the foundation of this noble structure, we will find it in the words and works of Jesus. That which rises to the level of the ground, however, and which can be seen in closer proximity to the concrete fact of the Mayflower Compact, begins with the work of John Wycliffe in his protest against the errors of Roman Catholocism. Then came Martin Luther with his sledge-hammer blows against the spiritual vices, moral delinquencies, economic encroachments and political corruption of the Roman Hierarchy, together with constructive contributions to the rearing of the noble temple of religious and political freedom.

The clash of the warfare resulting from the Protestant Reformation was brought to a temporary end by the Peace of Augsburg in 1555. But the Reformation did not go far enough. Masses of people never grow up; they are always like children. They get tired of progress. They get tired of being good. The followers of Luther would not budge beyond the ground gained by him, and the followers of Calvin stuck fast where he left them. Fortunately, by the Peace of Augsburg, the right of Protestantism to exist was recognized; but unfortunately, by the same Peace, each state—whether kingdom, duchy, or principality—, received full power to control the creed within its borders. The head of a state was thus able to establish a church, and to forbid his subjects to depart from its worship.

In the early days of the Protestant Reformation, Henry VIII., of England, carned from the Pope the flattering title of "Defender of the Faith." But

*The dates used by the Pilgrim Fathers were "Old Style," which was ten days behind the "New Style," or modern reckoning. Thus, for example, the date on which they drew up and signed the compact is given by them as the eleventh of November, but, according to our calendar, it was the twenty-first of November. Unless otherwise stated, the dates used in this article are New Style; that is, according to our calendar.

when pride and passion led that monarch to replace the supremacy of the Pope with his own arbitrary power, he arrogated to himself the sole right to define the faith and control the consciences of his subjects. Thus, though the blind subservience to Rome, which was the greatest bar to spiritual and intellectual enfranchisement, was broken down, yet England had a long way to go before she would achieve true religious liberty.

During the reign of Edward VI. considerable progress was made on the work of remodeling the Church. From the first, however, the Established Anglican Church had a doubly difficult task to perform: On the one hand, it must conciliate those who were still strongly attached to the Romish ritual and ceremonies; and, on the other, it must placate those who were determined that the last vestigal remainder of Romanism should be abolished. Hence the constitution of the Church of England was the result of a compromise.

With the accession of the bloody Queen Mary, came such a recrudescence of Romanism that it amounted to practical paganism. The leaders of the remolded Church were either killed or exiled. The glorious deaths of the martyrs cast a lustre upon the newly founded Church, and bred within the hearts of loyal Englishmen a devotion to it. The existence of the exiles in the Protestant centers of Continental Europe, especially in Geneva, made them acquainted with the simple service and democratic government of the Reformed Churches there, and fixed more firmly their resolve to complete the purification of the Church of England.

When Elizabeth became Queen, Protestantism was once more favored, and the exiles returned home. But, immediately, the lines of cleavage between those who supported royal supremacy and those who were opposed to it, were accentuated. The former, composing the High Church party, were installed in the chief places of the Church, and were bent upon enforcing uniformity of belief and practice. The latter believed in democratizing the government of the Church, and in purifying the ritual. Hence they were called Puritans. As action and reaction are equal, so the bitterer the persecution of the Puritans by the entrenched High Church party, the more insistent and persistent became the Puritans for reform.

The hopes of the Puritans rose when James I. became King of England; for he had been educated in Presbyterianism in Scotland, and they thought that, under him, they might attain ascendency, or at least would receive toleration. But they were soon to be undeceived; it would have been greatly to the credit of James if he had hated the devil as much as he hated both Presbyterians and Puritans. With the same passion, he strengthened the hierarchy of the Established Church. He knew that the spirit which animated the bishop, buttressed monarchy; while that which animated the disciples of Knox and Calvin, tended naturally toward republicanism. He plainly avowed that one reason of his dislike of Puritanism was its tendency to oppose itself to arbitrary power, in both Church and State. In more than one instance, history has verified his aphorism, "No bishop, no king." When he was visited by a delegation of Puritans who presented to him a petition signed by 825 ministers, praying for the removal of superstitious usages and other abuses which deformed the Church, the haughty king replied to them, "If you aim at a Scottish Presbytery, it agrees as well with monarchy as God with the devil. I will none of of that. I will have one doctrine and one discipline, one religion in substance and in ceremony." Such a

course filled the bishops with the insolence of triumph, and the Puritans with indignation and despair. Nevertheless, the lines of the Puritan movement tightened more and more, so that they came to stand not only for the simplification of Church government, and the abolition of the use of vestments, printed prayers, the sign of the cross in baptism, and similar reminders of Romanism; but also for a superior sanctity of life.

Such is the history of the times out of which the "Separatist" system of the Pilgrims came. But it must be remembered that the Pilgrims were not Puritans; for the Puritans remained in the Established Church, hoping to purify it; while the Pilgrims belonged to those who separated themselves from it. It was inevitable that the more ardent minds among the Puritans, despairing of remodeling the Established Church from within, should doubt its very framework. They declared that all Episcopal jurisdiction and State influence were not only pernicious, but positively anti-Christian. They believed in what we of today call self-determination. They held that any body of believers, freely associating together, constituted a church, and that such a church was competent to choose its own pastor and to direct its own affairs. This "Independency," or "Separatism," had assumed sufficient importance by 1567-69, to incur the wrath of both the High Church party and the Puritans; for in those years group after group of Separatists in London were swept into prison. The most earnest crusade in the interest of Separatism was made through northern England, by Robert Browne, in 1580. So zealous was he in promulgating the independent system, that for a time the sect was dubbed "Brownists." They thrived on persecution, and welcomed hardship, banishment—and even death, as proofs of righteousness and truth.

Norfolk and London were the principal centers of Separatism. During a part of the reign of Queen Elizabeth, most of England was sparsely dotted with these Independent communities. Yet the sect was insignificant in numbers. In 1593, when Raleigh was trying to demonstrate the impracticability of a bill that aimed at their banishment, he declared—with rhetorical exaggeration—that there were "near twenty thousand" of them. The fact is that there were probably not more than five thousand. They were finally dispersed, through the united pressure of prelates, Puritans and placemen. It has been thought that in 1603, when James I. became King of England, but a single church of the sect remained in the Kingdom, and that was at Gainsboro, some hundred and fifty miles from the capital.

A dozen miles to the west of Gainsboro, on an ancient British highway which constituted the direct land-route between London and the "North Country," lay the little hamlet of Scrooby. Scrooby was the center of a tenant-farming section of a rather poor type. Though it boasted a post-office (a matter of some importance in the old days), and sometimes entertained nobility over night, yet that which lends immortality to the little hamlet is the fact that here, in 1606, in spite of the persecutions waged against them with all the ingenuity of hell, a little group of Christians, from among whom later came the Pilgrim Fathers, "as the Lord's free people, joined themselves, by a Covenant of the Lord, into a Church Estate, in the fellowship of the Gospel, to walk in all His ways made known, or to be made known, unto them, according to their best endeavors; whatsoever it should cost them, the Lord assisting them."

This small congregation worshiped in Scrooby Manor House. In the main it consisted of men and women in the humbler spheres of life—artisans, tenant-

farmers, with some middle-class gentry. The informing spirit of the little confederacy was William Brewster, Sr. Since 1575, he had held the office of Receiver and Bailiff of the Manor of Scrooby and "all liberties of the same in the County of Nottingham." He was the agent for the Archbishop of the Established Church, managing his farms and collecting his rents. When Scrooby was made a posthouse on the road to York, he became the postmaster. This man's magnetism and high personal worth brought together the laymen in the old manor house of Scrooby. At first they met with the utmost informality, with neither minister, teacher, creed, nor organization, still retaining their membership in the Established Church. They studied and debated matters earnestly. Finally they were convinced that there was no more Scriptural warrant for the bishops and deans of the English Established Church, than for the Pope and his cardinals; nor for a prayer book and canons than for the mass and indulgences. Hence they separated from the Established Church, and "joined themselves, by a Covenant of the Lord, into a Church Estate."

Let us look in upon that little congregation worshiping in the manor house. Everyone of those simple earnest Christians is worthy of our honor. They are

> Watching on the hills of Faith;
> Listening what the Spirit saith
> Of the dim-seen light afar,
> Growing like a nearing star.

There are three or four men in that company to whom we must call special attention. The pastors first chosen to preside over the congregation were John Smyth and Richard Clifton, both of them Puritan divines who had renounced their connections with the Established Church. One of the most devout worshipers was William Brewster, Jr., later the famous Elder Brewster of the Plymouth Colony. He was a worthy son of a worthy sire. Bradford says that he "spent some small time" at Cambridge University. Leaving college, he entered the service of Secretary of State Davison, and became his most trusted assistant. When political jealousies hounded Davison to adversity, young Brewster returned to Scrooby and helped his father in the duties of the "post." After his father's death in 1590, Brewster became postmaster of Scrooby. He was a man of just judgments and unimpeachable piety.

Another devout worshiper in that little congregation at Scrooby, was the youthful William Bradford, the future great Governor and historian of the Plymouth Colony. He came from the little village of Austerfield, within walking distance from Scrooby. His father, then dead, had been a substantial farmer, as were also his uncles and cousins. He did not possess a rugged physique, but he had an agile mind and a sensitive soul. A diligent study of the Bible, and the magnetic preaching of Clifton, made of him an ardent convert to Separatism.

One more name must be mentioned in this connection, the Rev. John Robinson, the master mind of the movement from the time he came among the Separatists at the founding of their church in Scrooby in 1606, until the Pilgrim band sailed from Holland in 1620. He had a trained brain, carrying with honor two Cambridge degrees. He was a truly great man, characterized by both goodness and good sense. He was a wise, faithful and sweet-tempered pastor. He taught and practiced tolerance in an age of intolerance. He possessed a personality so strong that it shaped and molded such strong individualities as Bradford and Brewster. He was a progressive man in an age of standpatism, urging his people to keep their hearts and minds open to the Divine Spirit, declaring that "God hath more

Truth and Light yet to break out of His Holy Word."

These have been singled out for special mention, because they were the natural leaders of the little flock. The other members were equally sincere, earnest and consecrated to their ideal.

No sooner were they discovered worshiping in the manor house chapel, than persecutions began by sanction of the ecclesiastical authorities of Yorkshire. Some, Bradford says, were "taken and clapt up in prison," and others had their "homes besett and watcht night and day, and hardly escaped their hands."

By the autumn of 1607, the persecution had become so intolerable, that they determined to go to Holland. But the King was equally determined that such emigrations should not take place, and had ordered the ports closed against all who did not have license to go. Thus, as Bradford quaintly remarks, "Though they could not stay, yet they were not suffered to go." Nevertheless, they went, by one means or another, from various ports, a few at a time, suffering all manner of hardships and embarrassments; until, through this winnowing process, more than a hundred men, women and children were gathered at Amsterdam by August of 1608, "armed with faith and patience."

Amsterdam was a liberal and prosperous city. The Pilgrims had liberty of worship, and easily found employment. But it proved a disappointing refuge; for it was "the Fair of all the Sects where all the Pedlars of Religion have leave to vend their Toyes." The welcome given the Pilgrims was accorded also to Anabaptists, Socinians, Jews, Arians, Unitarians, and every sort of heretics. This was not the atmosphere in which the Pilgrims wished to bring up their children.

Therefore, in May 1609, some nine months after their arrival, they moved to Leyden, about twenty-two miles southwest of Amsterdam. For eleven years they remained in Leyden, "a fair and bewtifull citie," the home of a great university. Though they enjoyed "much sweete and delightful societie and spiritual comfort togeather in the ways of God, under the able ministrie and prudente governmente of Mr. John Robinson and Mr. William Brewster," yet their economic existence was intolerably hard. The skilled occupations and highly remunerative trades were controlled by craft guilds in the interest of guild members, and one of the conditions of membership was Dutch citizenship. This practically doomed the Pilgrims to rude and ill-paid toil. They pursued such trades as they could—those farmers—printing, carpentry, but chiefly weaving and the manufacture of cloth, and all of this was good training for their future life at Plymouth.

After about nine years residence in Leyden, they began to contemplate a third removal. For two years they freely debated the question in their meetinghouse. They decided that this time they must leave Holland; they were breaking under the hard labor and meagre fare; they foresaw that if they remained in Holland, their English language would be lost and their children would become Dutch; their children, driven to long hours of unremitting toil, were being denied an opportunity for education; they disapproved of the Dutch disregard of the Lord's Day; they saw in the temptation of the place a menace to the morals of the younger members of the flock; they felt the defiling encroachments of the world upon the purity of their creed and practice. Hence they determined to go to a new country "devoyd of all civill inhabitants," where their names, their faith and their nationality would remain unimpaired.

After much discussion the subject was put to a vote, and the "major parte" favored going. Preparations for departure began. But where should they go? The merits of Guiana and other "wild coasts" were considered, but finally, by their customary democratic method of putting it to a vote, Virginia was decided upon as their destination. The deciding factor was that there they might live their own lives unmolested. But they were not financially able to equip a ship and to establish a Colony. They must receive help. To this end, there followed a long series of discouraging negotiations, first with the Virginia Company of London, then with the Dutch, and then with the Virginia Company of Plymouth. If they had been colonized by the first, they would have settled somewhere between 34 and 41 degrees north latitude, on the North American coast. If by the second, they would have gone to Zealand. The third company held a patent from King James, to establish settlements between 38 and 45 degrees north latitude, in North America. It was the third, or Virginia Company of Plymouth, that finally financed their expedition. The original company of this name had become defunct, but now was reorganized by the "Adventurers," a group of gentlemen, merchants, and others, seventy in number.

The Pilgrims entered into partnership with the Adventurers to form a voluntary joint-stock company. By the agreement, the Adventurers were to contribute the cash for the enterprise, while the Pilgrims were to go to America and give their labor for a period of seven years, in trade, trucking and fishing. During this period, all profits were to remain in a common stock, and all lands were to remain undivided. The terms were hard and impracticable, but were accepted by the Pilgrims because there was no other way for them to get to America.

It was a critical and momentous decision which those Pilgrims made; for, trying as was the reality in the new world, psychologically the anticipation of it was worse. They were terrified at the wild stories they heard of the dangers of shipwreck, the bad sanitation of ships, the famine, nakedness and want. They had been told that the savage Indians flayed men with the shells of fishes, and cut off steaks and chops, which they then broiled upon the coals before the victim's eyes. Bradford states, in simple eloquence, their brave answer to these objections: "It was answered that all great and honorable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages."

By April of 1620, they faced the momentous question as to how many and which ones should go, for it was evident that, even with the help of the Adventurers, only a part of the Church could migrate. So they decided to let each one vote whether he would go to America on the first voyage, or whether he would remain in Leyden. Certain things were definitely agreed to before volunteers were called, such as that "each part was to form an absolute Church of themselves," so long as they were separated; that Robinson should be the pastor of the majority, and Elder Brewster the spiritual leader of the minority; that if the plan were a failure the colonists were to return to Leyden, and if it were a success those who remained in Leyden were to follow to America. The great decision was made at a long meeting, held on a day of fasting and humiliation, at which Robinson preached from the text: "And David's men said unto him, See, we be afraid here in Judah: how much more if we came to Keilah against the hosts of the Philistines? Then David asked counsel of the Lord again." (I Sam. 23:3-4).

When the vote was taken it showed the congregation almost equally divided, a slight majority voting to remain in Leyden. Inasmuch as only eighty or ninety could go at first, this number was carefully selected from among the volunteers, with due regard for age and physical fitness.

The whole Church joined in hastening preparations for their departure. Properties were sold, goods donated, money collected. The equipment of tools, foodstuffs and other supplies showed good common sense.

It was agreed that the Pilgrim band should be increased by recruits from England, some of whom were friends of the Leyden Christians. The plans called for the simultaneous sailing of the Leyden group on the *Speedwell* from Holland, and the English group on the *Mayflower* from London. The two groups were to be merged and organized at Southampton, from which port they were to proceed to America with both ships.

Their departure from Holland was a solemn occasion. They had lived there for eleven years, in peace and concord with one another and with the Dutch. Pregnant with sorrow was their departure from their friends, in a slow sailing vessel of that day, across the trackless deep to an unknown coast. It was near the end of July (1620) that the Leyden Separatists kept their farewell fast, with sermon and the Holy Communion. The fast was followed by a feast at the pastor's house, concerning which Governor Winslow says: "We refreshed ourselves, after tears, with singing of psalms, making joyful melody in our hearts as well as with the voice, there being many of our congregation very expert in music; and indeed it was the sweetest music that ever mine ears heard."

The evening of the same day they all set out for Delfthaven, a seaport twenty-four miles from Leyden. Concerning their departure, Bradford writes with the eloquence of restraint: "So they left that goodly and pleasant city which had been their resting place near twelve years; but they knew they were Pilgrims, and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits." Jeremiah Eames Rankin has made their going the subject of a poem, from which the following lines are taken:

The word of God to Leyden came,
  Dutch town by Zuyder Zee:
"Rise up, my children of no name,
  My kings and priests to be.
Rise up, my children, time is ripe!
  Old things are passed away.
Bishops and kings from earth I wipe;
  Too long they've had their day.

"Leave then the hammer and the loom,
  You've other work to do;
For Freedom's commonwealth there's room,
  And you shall build it too.
I'm tired of bishops and their pride,
  I'm tired of kings as well;
Henceforth I take the people's side,
  And with the people dwell.

"Tear off the mitre from the priest,
  And from the king the crown;
Let all my captives be released;
  Lift up whom men cast down."

The Pilgrims rose, at this, God's word,
  And sailed the wintry seas:
With their own flesh nor blood conferred,
  Nor thought of wealth or ease.
They left the towers of Leyden town,
  They left the Zuyder Zee;
And where they cast their anchor down,
  Rose Freedom's realm to be.

If it be felt that Rankin's lines exaggerate the Pilgrim's reasons for embarkation, let it be remembered that the monstrous claims of kings of that day are more than poetic fancy. Even as late as 1681, Dr. Humphrey Gower, Vice Chancellor of the University of Cambridge, said: "We still believe and maintain that our Kings derive not their titles from the people; but from God. That to Him only they are ac-

countable. That it belongs not to subjects, either to create or censure; but to honor and obey their Sovereign, who comes to be so by a fundamental hereditary Right of Succession, which no Religion, no Law, no Fault or Forfeiture, can alter or diminish."

The *Mayflower* and the *Speedwell* set sail from Southampton August 15. They had not gone far before the captain of the *Speedwell* said she was unseaworthy, and both ships put in at Dartmouth. After overhauling the ship, they had scarcely got under sail again before another cry of alarm was raised by the captain of the *Speedwell,* and they put in at Plymouth. These delays in getting started seemed to be both interminable and intolerable. They foredoomed the Pilgrims to land on the bleak New England shore in the midst of winter. The Pilgrims believed ever afterward that the captain and sailors of the *Speedwell* regretted their agreement to remain in the colony for a year, and that, in order to get out of it, they so crowded the ship with sail that she sprung a leak. At Plymouth they unloaded the *Speedwell,* transferred as much of her cargo as possible to the *Mayflower,* weeded out weak-kneed passengers from both ships, and crowded one hundred and two willing and worthy passengers onto the *Mayflower.* On the 16th of September (1620), the good ship made her third and final departure, and sailed into immortal renown.

On and on they sailed, tossed by tempests furious. They saw the land of England fade from their sight on September 16, and they saw no other land until daybreak of November 20. Though the long voyage, exposure and salty food had sowed the seeds of disease and death in more than one bosom, yet only one member of the flock died on the trip, and that was a young man by the name of Button, a domestic or professional apprentice of Dr. Fuller. And the angel of life kept pace with the angel of death on the voyage; for a son was born in mid-ocean to Stephen and Elizabeth Hopkins, and, in honor of his birthplace, named Oceanus Hopkins. Thus the passenger list numbered the same at the end of the voyage as at the beginning.

The land which they sighted was Cape Cod. They thought they were headed for the Hudson, considerably to the south of this point; and they afterwards believed that Captain Jones of the *Mayflower* was a rascal, who had received a bribe from Dutch merchants to carry the Pilgrims far to the north of Manhattan. The whole North American coast, from Maine down, had been mapped and charted by Captain John Smith and other explorers. Therefore, concluded the Pilgrims, Captain Jones knew where he was. When he attempted to steer the *Mayflower* south around Cape Cod, he ran into shoals. On account of the lateness of the season and the roughness of the weather, they turned the ship about and put into Cape Cod harbor (now Provincetown). Here they decided to leave the ship, until the more hardy of the menfolks should explore the neighborhood and find a place suitable for settlement. This meant the definite abandoning of residence within the Virginia Company's territory, under the patent they prized so highly; for they were far to the north of the limits of that patent.

The next day, while the ship lay at anchor in Cape Cod bay, the leaders learned that certain members of the party, especially the recruits secured in London, were chafing under restraint, and boldly asserting that as soon as they landed on shore there would be an end to all authority. "For," said they, "nobody has authority here,"—and they were right. The King, it is true, made a general claim to the whole territory; but he had delegated no power to the Pilgrims or to anybody else, not even authorizing them to enter the country.

However, the leaders were equal to the emergency. Their decision was swift as lightning. If England had no government for them, they would form a government of their own. The men of the company were forthwith assembled in the cabin of the *Mayflower;* the situation was frankly explained to them; and then and there the immortal Compact was drawn up, and signed by forty-one of the forty-three adult males in the party. Since the two whose names are wanting, died soon after, it is likely that they were too sick at the time to sign the Compact.

Of this compact, John Quincy Adams remarked, in 1802: "This is perhaps the only instance in human history, of that positive, original social compact which speculative philosophers have imagined as the only legitimate source of government. Here was a unanimous and personal assent by all the individuals of the community, to the association *by which they became a nation.* The settlers of all the former European colonies had contented themselves with the powers conferred upon them by their respective charters, without looking beyond the seal of the royal parchment for the measure of their rights and the rule of their duties. The founders of Plymouth had been impelled by the peculiarities of their situation, to examine the subject with deeper and more comprehensive research."

One thing is certain: That Compact was the First Gospel of Americanism. In it were the beginnings of American democracy. It was drafted "In the name of God." The Colony of which it was the instrument of government, was founded "for the glory of God." The Pilgrims covenanted and combined themselves together to enact "just and equal laws," and pledged themselves to yield to these laws "all due submission and obedience." Religion is the foundation of democracy, and is essential to its continued existence. Democracy is a spirit, and not mere a form of government. Democra finds its sanction in the nature of ma Man was meant to be free. Democra is a state of society in which gover ment is dedicated to the service of h man need and has for its supreme a the furtherance of human progre Socrates called morality the art of se possession and self-government. T one fundamental virtue, he taught, w "rule over oneself." Any people rule over itself is never safe, unle there be intelligence, morality, and great faith in God. Such a spi characterized those who wrote the Fi Gospel of Americanism.

The first act of the citizens of t new Commonwealth was to confir John Carver as Governor, until the next New Year's Day, which, accordi to their calendar, fell on March 23.

While the *Mayflower* lay at anch in Cape Cod bay, two explorations were made of the Cape, in which w found enough seed corn, buried by t Indians, to plant their fields the fo lowing spring. (When they lat found members of the tribe who ha stored this corn away, they paid the for it). A third coasting explorati made in the shallop they had brough with them on the *Mayflower,* took the to Plymouth harbor (which had bee so named by Captain John Smit several years before the Pilgrims s sail from Europe). On Monday, D cember 21, (1620), the eighteen men the exploring party drove their sha lop along, looking for a landing plac until they came to the one rock o all that diluvial shore, and on it the landed. Goodwin, the Congregationa ist historian, has an eloquent passag concerning this rock: "In dim and pre historic ages, 'Forefathers' Rock' ha been reft from its parent ledge b icy Nature; wrapped in the chill em brace of some mighty floe or berg o the glacial epoch, it had been slowl borne for centuries over mountain an

lley, until, guided by the Divine ind, it found at last a resting place tween land and water, where in fu- re eons it was to be so greatly needed d where it was to become the most ted boulder in Christendom. On that ckless strand, it had patiently await- the great day which should, though consciously, make it forever famous the stepping-stone of New England vilization."

On December 26, the *Mayflower* oughed her way into Plymouth har- r. The men who were able to work nt ashore on the 30th and on each ek-day thereafter, and put up, first e common meetinghouse, and then e dwellings and other buildings. The omen and children and sick men re- ained on board the *Mayflower* until elter was provided on shore. With . W. Ellsworth we feel the bleakness it all:

own in the bleak December bay
he ghostly vessel stands away;
er spars and halyards white with ice,
nder the dark December skies.
hundred souls, in company,
ave left the vessel pensively,—
ave reached the frosty desert there,
nd touched it with the knees of prayer.
And now the day begins to dip,
he night begins to lower
Over the bay and over the ship
Mayflower.

The loneliness, the anguish, the hard- hips, the nearness to starvation, the ickness, the deaths, the sorrows of the Pilgrim band that first winter cannot e understood, and can scarcely be elieved by us. Look at the devasta- ion wrought. There had arrived in he *Mayflower* forty-four adult males, ineteen adult females, and thirty-nine oys and girls under age. There were wenty-six married men and eighteen narried women,—some of the men hav- ng left their wives in Europe to ome over later. There were twenty- ive unmarried adult males, and one pinster servant.

But behold the ravages of what Bradford calls the "general sickness." Whether it was due to the kind of food they had on the long sea voyage, or to exposure, or what, no one knows. Whether it was scurvy, or tuberculosis of an awfully contagious and rapid sort, or the influenza, or what, no one knows. Of the one hundred and two Pilgrims who came over in the *Mayflower,* fifty-one, just half the total number, died the first year,—all but six of them before the *Mayflower* started back in the April following their arrival. Of the twenty-four households, four were completely obliterated by the sickness, and only four households entirely escaped the infection. Each of the remaining sixteen households lost one or more of its members. In December, six died; in January, eight; in February, seventeen; in March, thirteen. On some days two or three died. The devotion with which they served one another during these trying times is beyond all praise. And apparently they never thought of returning to the old country!

The mortality left the colony in the hands of young men. Even at the outset, not more than two members of the company were beyond fifty years of age. Bradford was thirty-one, Winslow twenty-five, Allerton thirty-two, Miles Standish thirty-six, and John Alden only twenty-one.

Carver was re-elected Governor in March, but died shortly after. Thereupon William Bradford was elected Governor. Until his death in 1657, Bradford was the soul of the Colony. He was a truly great man. Concerning him, Cotton Mather wrote: "He was a person for study as well as action: and, hence, notwithstanding the difficulties through which he passed in his youth, he attained unto a notable skill in languages. The Dutch tongue was become almost as vernacular to him as the English. The French tongue he

could also manage. The Latin and Greek he had mastered. But the Hebrew he most of all studied. Because, he said, he would see with his own eyes the ancient Oracles of God in their native beauty. He was also well skilled in History, in Antiquity, and in Philosophy. . . . But the crown of all was his holy, prayerful, watchful, and fruitful Walk with God: wherein he was very exemplary."

Not only was he Governor of the Colony, but for a while he was secretary and treasurer as well, and at the same time ministered to the sick with his own hands, and helped the men as they toiled in the fields.

Awful as were the sufferings of that first winter at Plymouth, when the *Mayflower* set sail for England in the spring, not a single one of the Pilgrims returned with it. Longfellow speaks the word for us:

O strong hearts and true! not one went back in the Mayflower!
No, not one looked back, who had set his hand to this ploughing.

They stayed, and lived their own lives in their own way. They stayed, and were loyal to the Compact by which they governed themselves. Under it they held elections; enacted laws (including a prohibition law); punished law violators; made treaties with the Indians; abolished the communistic scheme with which they had started out; settled their own property question by purchasing the common stock from the Adventurers and distributing the land among the citizens, giving to them titles to private ownership; made Captain Miles Standish head of their military organization, and planted the first permanent independent settlement in the New World, in which the initiative lay with themselves and not with capitalists or kings.

They stayed because they were able to see the eternal in the temporal, and the invisible in the visible, and because among them the material was dominated by the spiritual.

God had sifted three kingdoms, to find the wheat for this planting,
Then had sifted the wheat as the living seed of a nation;
So say the chronicles old, and such is the faith of the people.

They stayed, because they had found that for which they went in quest when the warning wind sighed in the sails of the old *Mayflower* and they left behind their native land, its history, its throne, its church, its gold, its worldly cheer, and the green mounds where their brave sires slumbered. The foot of their ship had been set in a pathless sea. They had groped their way through storms and fogs, and mists and blinding rain. They had landed at last on a frozen shore, bleak and dread; but they were so glad that as they knelt in prayer, the very snows seemed warm, and the snowflakes on their cheeks melted into tears of gratitude. True to the First Gospel of Americanism, they stayed, they conquered, they sowed their seed in the sacred soil of the rights of men, and garnered a goodly harvest.

Aye, call it holy ground,
The soil where first they trod!
They have left unstained what there they found—
Freedom to worship God!

President Gaston Doumergue is the first Protestant to ever be president of France. And Premier Edouard Herriott, is also a Protestant and president of the League for the Control of Alcohol of France. It is expected that this official personnel will be helpful toward the separation of Church and State in France and toward the recall of the French ambassador to the Vatican.

Only about one-fifth of the population of Chicago and New York and one-third of the population of Boston are of native born white ancestry.

The Peril of Yellow Race Domination

By Clinton N. Howard
Chairman Commission on World Peace

The next war will be a blazing hell of fire around the world. It will be high as heaven, deep as hell, and when it comes—as come it will, if now while the world is at peace, we do not find some substitute for the sword—, it will leave our white civilization in ashes.

Given ten years more of scientific preparation for war, the application of the modern weapons of assassination to settle some real or fancied wrong, will wipe our Christian civilization from the face of the earth, and will allow the yellow man to dominate the world for generations to come.

We require only one witness. What the treaty of Versailles did to Germany was not a circumstance, to what was done by the agreement which the allied powers compelled Turkey to sign. Germany was merely stripped of her weapons, and compelled to surrender one stolen province; Turkey was driven out of Europe, compelled to surrender and evacuate Constantinople—the Turkish capital for more than four centuries—deprived of her control of the Dardanelles, driven out of Asia Minor, stripped of all her provinces, made to surrender all her weapons, and left without a dollar in her treasury. In less than five years, Turkey came back; and, at the conference at Lausanne, she dictated the terms of peace to all the armed Christian nations of Europe. "Give us back our ancient capital," she said. "Restore to us Asia Minor, Armenia, Arabia, Mesopotamia and ancient Syria; restore to us our European possessions, our railroads and banks and post-offices; write off every dollar of European indebtedness; withdraw every one of your armies of occupation from Turkish soil; and sign on the dotted line, or Turkey will shoot!" And the British Lion dropped his tail between his hind legs and signed, and France signed, and Italy signed, and Belgium signed, and Greece signed—they all signed; and Turkey marched triumphant, back into her ancient position as one of the first military powers of the world. A nation of nine million Mohammedans humbled the armed Christian powers of the world, representing more than a billion population.

Let Japan now do for China what America on the sea and Germany on the land did for Japan, converting her from a hermit nation, fighting with bows and arrows and sailing the sea in wooden junks, to become one of the foremost military powers of the world in a single generation,—this for China with more yellow men than there are white men outside of China in all the world; and let Turkey do the same to the Mohammedan world with an uprising in India; all of the yellow nations leagued together against the war-torn remnant of the white race, decimated by the loss of one hundred millions more of its fighting men, and the Battle of Armageddon is joined in this generation! "It is coming as sure as fate," David Lloyd George says, "unless the white nations find some substitute for war and some means of dragging themselves out of this labyrinth of hatred and fear toward each other."

There is only one escape, an international court of arbitration as a substitute for armed force, a permanent world court of justice as a substitute for arbitrament by the sword, and a world federation league of nations as a substitute for international assassination.

Mrs. Shepard's Letter

LULU LOVELAND SHEPARD
Silver tongued orator of the Rockies

Mrs. Shepard is one of America's most famous woman speakers. She has been a leader in Christian work through all her mature life. For many years she was President of the W. C. T. U. in Utah. Today she is giving her eloquence and her consecration to addresses upon Mormonism, which are arousing intense interest.

During the past few weeks, our campaign has been carried on largely along the coast of Maine, where we have been greatly surprised to find the Reorganized Latter Day Saints so strongly intrenched in many of the smaller towns, and to discover that they are pushing themselves forward everywhere for recognition among Christian churches and affiliation with them.

Of late years, both divisions of the Mormon church, the Latter Day Saints with their headquarters in Salt Lake City, and the Reorganized Church of Latter Day Saints with their headquarters in Independence, Mo., have sought to escape from the odium of the word "Mormon;" and this has been especially the case with the Reorganized Latter Day Saints, who are loud in disclaiming their connection with the so-called Mormons. But they have branded themselves as Mormons, and the name will stick to them—in Maine at least. Recently, I was dated to speak in Jonesport, Me., a town largely dominated by the Reorganites. My subject was to be "The Mormon Menace," but the Reorganites, (who disclaim being "Mormons"), brought so much pressure upon the board of the Union Church that, upon my arrival there, I was informed that I would not be permitted to speak, because I might arouse dissension and cause trouble. Yet they claim they aren't Mormons. Why, then, did they object to my discussing the Mormon menace?

I went across to Beals, where there are two splendid pastors who stood faithfully by me, and we had three fine meetings. The Reorganites are strong in Beals, but not strong enough to frighten these two Christian ministers who wanted their people to know the truth.

In many of the smaller towns of Maine, the Christian churches have

united in a union church, and in many of these localities the Reorganites have forced or wormed their way into these combined churches, from which, in time, they have driven out enough of the others to gain complete domination; and, thus they are claiming old churches built by faithful Christians, and dedicated by them to God, and not to the impostor Joseph Smith. Many letters have come to me, asking for help, and beseeching me to show to Christian people the way to get rid of these Latter Day Saints. At some places the work of the evangelical churches has been entirely stopped, and the field has been left to the Mormon cult.

In one small village, where I was addressing an audience of women, a Reorganite Mormon woman challenged me to debate with her, on whether Joseph Smith was a prophet of God. I told her my time was too valuable to spend in the discussion of such a topic.

The Christian churches will have to utter a note of warning against this Mormon cult. It poses as a Christian church, yet it is founded upon the pretense that the Gospel was lost, and that its salient power had to be restored through Joseph Smith, whom they assert to have been the prophet of the Latter Days, just as Jesus was the prophet of former days. They accept the *inspired* (?) *version* of our Bible, written by Joseph Smith; and they regard every revelation of this so-called prophet, as divine.

No real Christian can enter into fellowship with the Reorganized Latter Day Saints, any more than he could with the Utah Mormons. *Both are Mormons.*

The Reorganized Mormons deny that Joseph Smith introduced polygamy. They claim that Brigham Young was the author of that doctrine, yet their own historical writings give conclusive evidence that Joseph Smith, himself, was the source of the revelation commanding polygamy, which he used as a defense of his own secret polygamous practice, and which he divulged to a favored few, not quite daring at first to publicly and openly introduce the vile doctrine.

The first Mormon conference (of either branch) to openly confess polygamy, was that of the Reorganites, in 1851, at Palestine, Ill. It was not until 1852, that the revelation on polygamy was exhumed by Brigham Young in Salt Lake City. The official church historian of that day seems to have had no doubt that the revelation had originally emanated from Joseph Smith, for he says that Brigham Young "exhumed" it. The present position of the Reorganized Latter Day Saints is the result of a prudent afterthought, and was taken by them in order to escape the odium reflected upon them by the identification of Joseph Smith with the doctrine and practice of polygamy. They hope thus to clear their skirts of the shame of polygamy, and to deceive the unwary and lead them into the quicksands of Mormonism.

Both branches of Mormonism accept the Book of Mormon, and worship Joseph Smith as "the restorer of the Gospel;" and because they both stand on this common foundation of pretentious fraud, it is quite probable that the two divisions may unite.

By its outward repudiation of polygamy, the Reorganized church defends itself from attack and wins favor and fellowship in places where the Utah branch would find greater difficulties. In a way, therefore, the Reorganites are more insidiously dangerous than the Brighamites, as they call the Utah Mormons, and their creeping approaches must be met by evangelical Christianity with constant watchfulness and prayer.

Potential Americans and Intrinsic Aliens

By Junius Channing Quincy

In the year ending June 30, 1924, the United States admitted 706,896 immigrants. Of these 423,186 were males, and 283,710 females.

In the preceding fiscal year ending June 30, 1923, the total admissions were but 522,919. Increase for the fiscal year ending June 30, 1924, was 183,977.

But with the character of the increase I am content. I see the balance on the right side. For a long time I have seemed to be contentious upon this subject. For more years than I care to count, I have been urging upon our public men in places of authority, that they pass restrictive and selective immigration laws; and that we have strict regulation to administer the laws.

The whole object was to obtain quality instead of quantity, and the object of obtaining the quality was to retain the Protestant character of this Protestant America.

And, as enumerated by the Department of Labor, there are only two or three ominous lines in this latest report; and these are countervailed by the very splendid tables showing immigration to these shores from the strongly Protestant countries of the world. We received in that fiscal year 87,000 Mexicans; 58,000 Italians; 5,000 Greeks; nearly 20,000 Poles; and about 4,000 Portuguese. But, as more than an offset, there came to us 93,939 English people; 3,975 Finnish; 95,627 German; 40,978 Scandinavian; 2,635 Welsh; and 61,327 Scotch.

There is no bigotry in this position. This nation is the outgrowth of the Protestant Reformation. Its ideals are Protestant. It has risen to its glory in the world, because its founders were able to throw off the chains of slaveries, ecclesiastical and political.

Of all the follies that history might record, it would be the worst if Protestant America should allow itself to be disintegrated, in order that the very things from which our immigrants have fled, should be re-established here.

There is one thing which gives to me disquietude; and that is the smuggling of forbidden aliens into this country. Our present immigration laws do not permit the coming here of certain alien races in the numbers desired by them and by their racial groups already in the United States; and so a great bootlegging business in immigrants has grown up—financed and conducted in large degree by the same people who conduct the rum bootlegging, the moonshining, the smuggling and the illicit sale.

But we have an instant remedy if Congress will act. A law should be passed at once, requiring every person who has arrived in America within five years past, to register, giving all the particulars of his coming here, or to incur a penalty of ten years imprisonment or of deportation, at the will of the Federal court. All persons who commit perjury in their registration, to be under similar penalties. And all to be deported, who, upon truthful registration, are found to have entered the country illicitly.

And every citizen of the United States, whether native born or naturalized, who is guilty of any of this bootlegging in aliens, should, upon conviction, be sent to prison for twenty years.

We have problem enough as it is. Even with the new immigration from

the great Protestant nations of the world, even with the remembrance of our forefather's devotion to the Protestant ideals, we shall have trouble enough, to assimilate the millions with which the country was flooded during the generation which closed in 1920. The land needs no more of alien sentiment or personnel. We can digest no more until we have assimilated the foreign born already within our borders.

The law and the regulations have helped us to a right basis. Our new immigration, in the large, is of helpful character to America.

Now stop the bootlegging in aliens and we shall begin to find our feet upon safe ground.

THE GERMAN-TARTAR-MONGOL BOGEY

By Lawrence Y. Ledbrooke

What would a German-Russian-Chinese-Japanese combination do to the peace of the world? What could withstand a union of white, yellow and brown, gathered from the Rhine to the China Sea; and what is there impossible or even unlikely in such an alliance?

With all the Latin-American States in the League of Nations, can we maintain the Monroe Doctrine, with these countries south of us carrying their disputes before that political organization for settlement?

I see that sentiments, of which the foregoing is a rather intense expression, are being widely circulated. They come from publicists who have more than the average information. In some cases they are offered by men who have an inside view of world politics.

I share in the general sentiment. But I am writing this particularly to contend against any assumption that Germany can be induced to enter such an alliance.

We are long through with our hate of Germany: now let us get through with our misunderstanding and our distrust. There are three common sense propositions, which, taken together, demonstrate that Germany will not enter any Oriental combination against the white race of the world.

The first is the spiritual one. Despite the militaristic philosophy of some of the Herr professors, the German people are deeply imbued with religious sensibility. Germany is a religious nation in her very essence. So long as she is dominated or even considerably influenced by her religious faith, she could not go into an alliance with pagans to destroy the Christian civilization of the world.

The second reason is in her own natural and cultivated dislike for the wastage which the communism of Russia has demonstrated. So abhorrent was the Soviet plan that Germany, even in her dire need of sympathy and support two years ago, practically expelled the Red emissaries from her border. At least she gave to them no welcome. They found a more fruitful field and a safer lodgment right here in America than they found in Germany.

And the third reason is that Germany can now see her way clear to industrial progress, through the settlement of the reparations question with the subsequent renewal of international comity. She is likely to be influenced in a very large way by American money; and she is likely to be drawn into very close and profitable commercial relations with all the nations against which she had her former enmity.

So it seems clear to me that if we are estimating forces with any degree of understanding, we ought not to assume that Germany can possibly be a party to any such Oriental alliance as is now feared by thoughtful men.

Germany is more likely to stand like the rock of Gibraltar. It may be that we shall have to look to Germany to hold back the yellow horde's westward march across Europe.

EDITORIAL

SAFETY WITH EITHER

A friend who is ardent in his regard for THE CHRISTIAN STATESMAN and equally ardent in his political determinations, complains because we allow correspondents to present the merits of both Democratic and Republican candidates, and, particularly, because this magazine permits one of its special political writers to say that the country would be safe and would have an honest administration, under either Coolidge or Davis.

The attitude of THE CHRISTIAN STATESMAN is so clearly a non-partisan one, and so definitely a patriotic one, that scarcely any explanation is needed.

We hold that the best service which we can render, is to commend good men, and to permit such commendation by writers who are adept in their various fields.

But, upon the particular point of our friend's remonstrance, it may be worth while to cite the highest business opinion.

The National City Bank of New York has made an exact announcement to all its financial correspondents that the country would be safe in its policies under either Coolidge or Davis. This emission from the great financial institution of New York was for the purpose of composing the minds of capitalists, farmers and laborers and our whole people in general. With such high endorsement of the opinion expressed by THE CHRISTIAN STATESMAN, perhaps we may be permitted to retain it without further criticism.

We have no means of knowing the political proclivities of the writer for the National City Bank, or of the c rectorate of that institution. We w not even assume the probability th they are largely Republican in the tendencies—although that might be safe guess. Whatever may be the partisan preference, surely they a not speaking without due warran These men have occasion to look car fully into the records, and to scrutini the characteristics of candidates. Som times they make a mistake, but not ver often; and when they say the countr will be safe, and that industrial activit and commercial safety will be assure under either of the major candidate we other commentators may feel quit content to have formed the same est mate.

We incline to the view that ou friend is altogether too sensitive abou his own party and his own candidate He deems a word of praise about an other, as an insult to his intelligen partisanship.

Too much intensity on this questio becomes unjust and vindictive. It i not the highest patriotism.

First, we ought to seek as candidate men who will serve God and the coun try. And when one of these is pu forward, we ought to recognize hi quality. And when the election i over, we ought to support by our pray ers and good works, the man who may be called to national leadership. We put ourselves as an obstruction in the way of the Divine Purpose and we injure our own material interests, when we assail with untruth the character and quality of candidates, and when we refuse to support and to approve the righteous work of a President, whether he be of our party or another.

OISON GASES THREATEN THE WORLD

The League of Nations has heard om a committee of the greatest ex- rts in the world, concerning the de- lopment of poison gases for war. No one can read that report without tremor of anxiety. Among the learn- professors who have made the in- stigation and supplied the findings e Andre Mayer of the College de rance, Angelo Angeli of the Royal stitute of Florence, Pfeiffer of Bres- u University, J. Borbet of the Pasteur stitute, W. B. Cannon of Harvard, H. Mabsen of Copenhagen, Senator aterno of the University of Rome and Enrique Zanetti of Columbia Uni- ersity.

These painstaking investigators have dvised the League that there are one housand different chemicals which can e used to inflict death and destruction case of another war. In the great nflict which closed in November 1918, nly thirty such chemicals were known or effective use. Today, a ruthless nemy possessed of the chemical knowl- dge and skill (and these are available any one of the powers), could de- roy whole cities and desolate entire istricts in an hour of gas warfare.

It must be remembered that, against uch raining death, no effective de- ense has been devised. An adversary ould annihilate London or Paris and he only defense would be an offensive eprisal.

The chief physical essential for any ation which desires to protect itself in ny degree, is the aircraft for defense nd offense.

In that domain our nation ought to e fully prepared—not helpless as now.

Such preparation is the only physical rotection against physical danger.

Above and beyond all these protec- ions, these defenses and offenses under vhose general utilization the whole vorld might be desolated, there is the mission which the United States should perform—beginning with herself. She should repent of her sins, acknowledge her submission to the Divine Ruler, and get right with God. And then she should appeal to all the nations of the earth, sending her herald missionaries to proclaim peace on earth and good will toward men.

If there should be another war, civilization, as we now know it, would be laid low. The best that any nation could do would be to strive by superior power and cunning, to maintain some little remnants out of which it could make its slender beginning for reconstruction.

To avoid such a conflict is the mission of the appointed leader. And the United States, by her God-given power in the world, is the one qualified peacemaker in such a crisis.

The world will have to choose to die with poison gases, or to live with God and His truth.

SAFE DISARMAMENT

Clinton N. Howard, the "Little Giant," was right. The way to destroy war is to destroy the machinery of war.

In that declaration by Mr. Howard THE CHRISTIAN STATESMAN makes full accord.

Indeed, as we interpret his addresses, we are in harmony with the whole purpose and with his whole declaration of his purpose.

We do not assume that we are crossing swords with Mr. Howard, when we say that the United States ought not to destroy its machinery of war, except as it can obtain from other nations of the world a corresponding disarmament.

That is essential.

Destroy war by the destruction of the machinery of war; and be sure that the other fellow destroys his as fast as you destroy yours.

THE ILLITERATE VOTE

Is our political choice this year to be determined, or in any considerable degree deflected, by the illiterates of the country?

At first glance one is inclined to say certainly not.

The belief is rather general in the United States, that we have no considerable body of illiterates, and that the body, small as it is, consists in large degree of foreign born.

Both these opinions are mistakes, and taken together they constitute a dangerous mistake.

There are 4,000,000 illiterates in the United States, who will be entitled to vote at the next election; and the majority of these are native born.

So great is the general misapprehension on this subject, as reported by the National Educational Association, that we find a state judge telling to the commission of the Association that there is not one illiterate in his state, while a Federal census shows that twenty per cent of his commonwealth is illiterate. And a certified accountant in the State of New York, accustomed to dealing in exactitudes, said that there were not twenty-five illiterates in the Empire state; when the census shows that it has nearly half a million illiterates.

This situation means an enormous expenditure of time, money and talent in the field of education, by the taxpayers of the nation. Never in any other age of the world, and certainly in no other country, has there been such large outlay to procure literacy; and here is our appalling result. It rests in a large degree on a public recklessness. The American way is to appropriate money when any contingency of this kind arises, and to assume that in the appropriation the ill is cured.

It will require something more than a lavish expenditure to rectify the growing menace to the peace and welfare of the Republic.

As an illustration of the improvidence and lack of foresight with which we conduct our educational system, let us consider the humiliating fact that the majority of our illiterates are of native birth. That comes from the fact that the families of foreigners gather in large centers where practically unlimited expenditure can be had for public education and where there is the strictest supervision over children of school age; while in many localities inhabited by the native born, there is not one-tenth of the expenditure per capita for education, the methods are chaotic, and the regulation of school attendance is correspondingly weak.

One of the remedies proposed is for a National Department of Education. If this were created and properly equipped, it might do very much to mitigate the condition in these localities where potentially good citizenship resides and where it ought to be equipped with proper education to fulfill its opportunity. But again at this point rises the intervention which all true friends of education ought to withstand. As soon as the project for a Department of Education had received sufficient support to demonstrate that it was on the road to victory, some ignorant or some malign influence—probably a malign influence followed by an ignorant support——was interjected to associate with this, the Department of "Public Welfare." And now we are likely to have active and long debate.

Education is a proper province of the state and nation.

"Welfare" may also, in some aspects, come within the proper functions of government. But the term is entirely too elastic; and if any such thing were introduced into one Department we should have multiplication of bureaus piled on bureaus and commissions piled on commissions, and political intrusion

piled on political intrusion until the Welfare Department of the Government would become a most massive thing in our social compact. It does not belong.

Let us attack illiteracy by direct means. Let us have a Department of Education in the Federal Government, equipped with such authority and such resources, and manned by such personnel, as to enable it to reach out into all the highways and byways and remove from America this humiliation and this danger. And we are the more urgent in this because one of the most deserving classes in America—the native born—is deprived of a fair chance. The native born of America carry largely the whole cost of the educational system; and the foreign born profit by it.

Let us give education universally; and let us be just to the people who pay the bills.

THE AMERICAN LUTHERAN SURVEY

The *American Lutheran Survey,* issued at Columbia, South Carolina, has been one of the most helpful and stimulating periodicals to reach the office of THE CHRISTIAN STATESMAN.

Its complete dedication to the cause of Christ; the splendid scholarship of its writers, coupled with their literary skill and their logic; the frank and generous way with which it has treated all subjects of public interest, including those of controversial matters, all have made it a most valued contemporary.

It is therefore with most poignant regret that we read the premonition published in the September number of the *Survey,* indicating that the publication may close its existence. A most grievous loss will be inflicted if the publication shall suspend. Not alone Lutherans, but all other members of the church evangelical, will be the losers, and the whole movement for righteousness in the United States will lose an intrepid and able ally.

We quote the following paragraphs from the leading article in the *Survey* for September:

> It is with inexpressible sadness that we write these paragraphs, realizing that they may be our final ones to the faithful friends with whom we have had these talks regularly for ten years. This feeling is not due to personal disappointment, however much of that we may have. If that were the reason for the feeling of which we speak, it were better to say as little about it as possible.
>
> We are sad with the thought that this may be the final issue of the *Survey,* because we are absolutely sure that the *Survey* should not be permitted to go out of existence. It has always been needed, but never before more than now. We have talked that for ten years, but not with enough effect to gain sufficient support to keep it going, to say nothing of the larger support neccessary to make it irresistibly efficient. There may be some who will say: "If in ten years interest has not been aroused, that ought to be taken as pretty good evidence that the need is not what you have thought it to be." We do not accept the conclusion, and if this is to be our final message through the *Survey,* we intend it to express our unchanged and intensified testimony to what we are absolutely sure is a fact. Besides, we have noted history with some care and have seen how often a generation has failed to recognize the agencies that were most essential to progress. We admit no egotism in this judgment. We claim no superior power to see and evaluate opportunities, or to interpret conditions. There have been others of greater wisdom than we, who have seen the need for this service and have given our effort good support, but not enough. There have been some, too, who have seen it and have withheld support on one account or another. This is no place to cite instances, not even of other church publications. This need will abide, even with changed conditions. At some other time, under other circumstances, in some other form, others will attempt to meet this need. We wish them the greatest possible success, and, if we are living and it is possible for us to help, we will help to the limit of our ability or opportunity, even if the task be undertaken by some who have made this attempt harder.

KLAN NOT THE ISSUE AT HERRIN

On very good evidence and without any prejudice, it may now be concluded by fair-minded men that the conflict in Herrin, Illinois, is not a Klan and anti-Klan fight. It is a mighty struggle of the Drys against the Wets.

The testimony seems to be indisputable. Aliens had established a reign of terror in Williamson County. Whisky and outrage ran together. The officers of the law were helpless or inert. When the situation became unbearable, good citizens banded together to assist the law in making Herrin and Williamson County habitable for law-abiding folk. Some of these good citizens were Klansmen, some of them were not. They did not appear as Methodists or Presbyterians or Jews or Klansmen. They made their effort as citizens. It was successful in that the alien rings were broken up. But in the meantime, some of the native born, who were as alien in their sentiments as the foreign born and unnaturalized, continued the traffic in whisky for the supposed profits of the murderous trade.

Under this situation a new conflict was provoked, and it was accentuated by the attempt to murder S. Glenn Young and his wife while they were out driving in a motor car. Mr. Young had been one of the chief factors of the law forces in the clean-up.

In the latest development, there was no more reason to use the word Klan, than there was to use the word Presbyterian, Democrat, Republican or Methodist. The good citizenship was made up of all classes of good citizens. And they did not appear with church badges nor with any society insignia.

The allegation that it is a Klan and anti-Klan fight is untrue, and the attempt to make it so is unjustified. It is a fight between the Drys and the Wets. And until "bloody Williamson" gets rid of her Wet ring, she can nev be at peace with herself nor the r of the world.

STILL PROSPECT FOR BIGGE POSTAL PAY

A deep and general regret was f throughout the country, when Pre dent Coolidge was compelled to ve the bill providing an increase in sala for people in the postal service. N other class of public employees is mo justly entitled to respect—and adequate compensation.

However, the President's reasonin was indisputable. It is a fallacy, i jurious to the class as well as th mass, to make appropriations beyon the power of the Treasury to pa Antecedent provision must be made fo all prospective outlay.

Also, regret is now tempered by th announcement, which seems to be au thoritative, that President Coolidg after a survey, will favor a pay in crease for the postal force, if a bi shall be scientifically drawn and sub mitted for his signature.

This is in accord with the President' intimations in his message, and is i accord with the business sense of th country.

The postal employees are entitled t increase of compensation. Presiden Coolidge and all other informed peo ple are agreed upon that. But such increase ought to be made with scien tific exactness of proportion; and i can only be made after provision fo the disbursement.

A slight bitterness which followe the President's veto ought now to b brought to an end. He is a better friend to the postal service when he exacts accuracy and prevision in mak ing appropriations, than he would be if he heedlessly signed a measure which was not as fair as human skill could make it in its distributions, and which could not long be practically adminis tered, for want of adequate funds.

PANESE SENSITIVENESS VS. AMERICAN RIGHTS

A reverend gentleman who has had ich experience in preaching through- t Japan, says that the recent legis- ion of the United States, which in- ded the Japanese exclusion clause, s causing thoughtful men and women over Japan to wonder if the hour s struck when the yellow race must ganize itself under a yellow flag'' d fight for a yellow place under a llow sun. He adds that in their arts they are asking if this exclusion ause is the white man's challenge.

We cannot question the deep sin- rity of this missionary and of the any devoted men and women who are ving their lives to promulgate the ord of the Master throughout the rient. The present writer has seen em in their fields of labor, and he nows their lives of sacrifice and con- ecration.

But, admitting their unselfishness nd their sincerity, one may still have right to question their judgment of oday and their forecast of tomorrow.

It was not the exclusion act which aused thoughtful men and women all ver Japan to wonder if the hour has truck when the yellow race must or- anize itself. That thought passed, ong ago, from wonder into certainty. t is more than thirty years, since the lefinite determination of Japan to lead he yellow race had become so well nown to international diplomats, that he point had passed beyond question.

Nor is it quite logical for anyone to ssume that Japan is asking if this s the white man's challenge. The hallenge came, not from the white, ut from the yellow race.

Japan, in her desire for expansion and n her sensitive demand that she shall e recognized as an equal, has grown nto insistence upon superior rights. She takes it as an insult and a provocation, according to the fear stated by some friends, that the United States should assert her own sovereignty regarding the admission of foreigners, though in this very matter Japan has always held rigidly to her own rights, without any concession that foreign governments might properly dictate her internal policy.

There is one aspect of this case which we think has not been fairly considered by commentators and certainly not by the Japanese themselves. It is this: the coming of the Japanese in large numbers to the United States did not promote good will, but presented a most aggravating problem. It may have been pleasing to the Japanese themselves; but are they the only ones to be considered? The idea that we had to consider Japan first and the feelings of our own people second, is neither just nor Christian. We are not making any unkind charge against the Japanese, when we say that their presence in large numbers in any section of this country, does not add to the industrial welfare nor to the community peace nor to the morals of our American people. These are things which this nation must first consider. Japanese feelings come second. Is that unfair? If so, then there is nothing in national right, and the great ordination from on High falls in the presence of ulterior demand.

We recommend to our reverend brethren that they cease to be hysterical about this question. The Japanese have conceived no new purpose of enmity toward the white race. And no new challenge to such enmity exists in the exclusion clause of our immigration law. The Japan of today is the Japan of yesterday. And the United States has acted solely within her own rights, and with intelligent regard for her safety, industrial and moral, and for the feelings of her own people.

ON WHAT POLITICAL THEORY IS OUR NATIONAL CONSTITUTION BASED?

This is the burden of a communication from a good friend in Greeley, Colorado. This good friend is also a friend and supporter of The National Reform movement, but he dissents from some of the lines of argument employed to support the Christian Amendment. His letter was not written for publication, but we are not abusing his confidence in the use we are about to make of it. The closing sentence gives us permission to give it whatever degree of publicity we may think it deserves. He says, "I do not care how much publicity this letter gets, but of course it could not get into either the Nation or the Statesman." It is signed by W. S. Wylie and addressed to Dr. T. H. Acheson. We will give the writer a pleasant surprise by publishing the greater part of his letter, omitting only such paragraphs as are not essential to his argument. After a few introductory remarks, he says:

While I admit that the Constitution is Christless, I deny that it is based upon any *theory* of that kind. Indeed there is no *theory* of any kind laid down in the National Constitution. One could deduce a theory from the preamble and the articles, but there is none stated. There are principles laid down in the Declaration of Independence and in the Constitution of Colorado, on which a theory of government can be based, and on which our state and National governments, I believe, are based. But, as there is no statement of principles with regard to the relation of Christ to civil government, you cannot say there is any *theory* with regard to it. A theory is based on a principle, and the principle must be stated if a man is asked to swear to support it. No doubt our old Seceder brethren would have established a Christless constitution on the principle that Christ's Kingdom was wholly spiritual and had nothing to do with temporalities; and their theory would have been perfectly logical. But you cannot have a *theory* based on a mere negation.

You state that our state constitutions are at variance with, and do not uphold, the secular theory of government. Do we then have one theory of government for the Nation and another for the states? If the National Government is set up on the secular theory, are not the states disloyal to the National Government? Can one people have two different theories of government? And both operating at the same time?

(The reference here is to Dr. Acheson's articles in recent issues of this journal, relating to religious acknowledgments in state constitutions).

I do not think that the Constitution is all it ought to be, but I do think it is being too greatly condemned. When we know the difficulty they had to get it framed, and the greater difficulty in getting it ratified, we do not wonder so much that it was not better, as that they got a constitution at all, when there were thirteen different states with such widely different interests, to be combined into one Nation. The greatest incentive for its adoption was that it was a choice between that and anarchy, and the people were too wise to throw it away and take nothing. One writer says it was extorted by a grinding necessity, from an unwilling people.

Now I have read out of our public library here, some sixteen books that deal with the history of our nation and the making of our Constitution, and while some of them recognize the Divine authority for civil government, no one seems to have discovered the "Christless Theory." If there had been such a theory they would have discovered it, whether they believed it or not. Professor Shaler of Harvard says that ours was the first constitution ever adopted, in which a nation assumed that religion and the State are separate institutions, neither to control the other, and that this was the beginning of pure democracy. Is it not strange that all these writers on the Constitution have failed to understand that language about "We, the People," and "the supreme law," for no one of them has put the construction on these expressions that is put by certain critics. It seems to me that they are trying to make it appear that there is in the Constitution, a positive denial of the authority of God, which Dr. Wylie admits there is not, but says it falls into line with the atheistic theory * * * *

It is everlastingly true that the Constitution and the laws made under it are the supreme law for judges to decide by. What kind of a government would we have if

judges were free to decide as they pleased, or as they might think the law of God required? Even a Jew on the Supreme Bench cannot do much harm when he has to decide by the Constitution. But who would want to have a Jew and a Unitarian to decide by the law of God?

I have thought a great deal about how our nation might make a suitable acknowledgment of the authority of Christ, without making it compulsory for every man to swear to that doctrine in order to hold office. You see that Dr. Wylie does not seem to care what the status of the other fellow might be, but admits he could not consistently swear to it.

Dr. Anderson, of Marietta College, says that the first sentence of our Constitution is not a preamble, and was not so called at first, but is the enacting clause, and is mandatory. A preamble is not mandatory, but gives reasons why a thing should be done.

Now suppose we take the first "Whereas," as given in the March issue of THE CHRISTIAN STATESMAN, and then add, "And, whereas, a majority of the people of our Nation recognize the authority and law of Jesus Christ as the rule by which government should be administered; Therefore, We, the People of the United States, in order to form a more perfect union," etc. Would this cover the case, and still not make it compulsory for a man to endorse those "Whereases" in order to hold office? I despair of ever getting an amendment which would be a religious test for office. If we want to convert the Jew we must not come at him with a drawn club, but must show Christian tolerance, just as Secretary Hughes wants to do with Japan, and not destroy our influence. A majority certainly has a legal right to put in what they like, but I doubt the moral right. It has been maintained that the founders of our National Constitution never intended to make it Godless, and there is no more reason for saying it is founded on a Christless theory than there is for saying it is founded on a Godless theory, for the argument is the same for the one as the other.

We most gladly welcome the opportunity presented by this letter, to set forth some ideas on the main issue here raised. That issue is: What is the political theory underlying our National Constitution, and embodied in that instrument? Before attempting to give an answer, it will be necessary to pass in review each of the theories that might possibly be the one intended.

The first to be mentioned is the theory of *Force*. Its advocates hold that all government is found in force, and that we submit to the powers that be, simply because we must, not because we should. There is an element of truth in this theory, because no government can exist without force. Both in the founding of a government, and in maintaining its existence, force must be employed. While this is generally admitted, no well-informed writer today considers force the ultimate ground on which civil government rests.

The second theory claiming our attention is the *Social Compact* theory. According to this theory, there was a time when government did not exist. People lived as detached individuals, obeying no law but the law of nature as each individual interpreted that law for himself. Growing weary of this condition, which, in the opinion of some, was a state of constant warfare, people voluntarily came together and agreed to form a civil society and to establish civil government. But this theory is almost universally discarded by political writers today.

The third theory is known as the theory of the *Divine Right of Kings*. According to this theory, God has delegated to a few select individuals the prerogatives of government, while the great mass of people are required to be subject to the rulers upon whose heads God has placed the crown of authority. While a few among the crowned heads, may hold this theory, elsewhere it is almost universally abandoned.

The *Historical*, or *Evolutionary* theory is the one now generally advocated by political writers. But this theory is of very recent origin, and illustrates the tendency to employ the evolutionary hypothesis to explain all phenomena, in both the world of nature and the world of man.

The *Divine* theory is the last to claim

our attention. It is somewhat remarkable, and at the same time unfortunate, that most writers on political theory seem to know nothing of a *Divine* theory except the theory of the *Divine Right of Kings.* The real *Divine* theory is the one advocated by The National Reform Association. We hold that God made man a political being, that political society is clothed with political sovereignty, that the moral law is supreme in the political realm, and that Jesus Christ is the Administrator of the Divine Government.

It will be noticed that all these are theories of the origin of civil government. Did the founders of this Republic embody any one of them in the Constitution, and if so, which one? This question may be answered in a measure by finding out which theory prevailed to the widest extent in the eighteenth century. Dr. Brownson, in his book entitled "The American Republic," says that, in so far as the men of that day had any theory at all, they held to the *Social Compact* theory. And it is certain that this theory was incorporated in plain terms in some of our state constitutions. But this theory, erroneous though it is, is not necessarily Godless or Christless, since the constitutions that endorsed it embodied acknowledgments of God.

Our special concern is with the religious, or the nonreligious character of our Constitution. Is it based upon the Christless idea of government? We now enter the moral realm, and find it necessary to form a new list of theories, viewing them from the moral standpoint. As far as the writer has been able to discover, no political writer ever advocated a non-moral theory in political life, before the days of Machiavelli. In his work entitled "The Prince," he taught that rulers are bound by no moral standard whatever. They should adopt whatever line of action gives promise of success.

It will be remembered doubtless by many, that during the recent war the Germans were accused of adopting the views of Machiavelli, and the accusation was true. Prominent German writers held that, while the State is a moral person, it is not subject to any fixed, supernaturally revealed, moral law, but that it creates its own moral standard.

While we are horrified by such teaching, especially when we consider its horrible results, we might wisely turn our thoughts away from Germany for a few moments, and study the teachings of certain American writers. Unfolding the doctrine of political sovereignty, these writers have gone so far as to deny the authority of the moral law in the political realm, and to define sovereignty as that prerogative whereby the prescriptions of that law may be laid aside.

Of course no fair-minded person would claim that the framers of our National Constitution intended to embody such a theory in that instrument. Neither would any such person claim that it is there even by implication. While advocating the Christian Amendment, we never say that the Constitution is infidel, or atheistic, or anti-Christian. But the main question is not yet answered.

We cannot agree with our correspondent when he says that, to base our Constitution on a Christless theory of government, it would be necessary to state the Christless principles of government. Wrong theories may be introduced into a written document by omissions or by ambiguous statements, as well as by plain, direct statements. Although our National Constitution contains no statement touching the moral character of slavery, it embodied a few clauses which made it a pro-slavery document until the ratification of the Thirteenth Amendment. At least one of our state constitutions at one time contained a clause forbidding the licensing of the liquor traffic, and Prohibitionists at first thought they

had secured constitutional prohibition; but they soon learned that this clause was in the interest of the unrestricted, unlicensed sale of intoxicating beverages. The "wet" theory was introduced without naming it. In the Scriptures we have many illustrations of the introduction of dangerous theories, without once naming the principle on which they were based. In fact, in some cases those who introduced them would have denied that they had done anything wrong. When Aaron made the golden calf, he had no intention of apostatizing and of introducing idolatry; but God so regarded it, and visited the nation with severe judgments. When Jeroboam set up two calves of gold at the northern and southern extremities of his kingdom, he did not intend to introduce idolatry, but only to provide convenient places of worship for his people, and suggestive symbols to aid in their devotions. But he is known as the man who made Israel to sin.

May it not be possible that a wrong religious theory has been introduced into our National Constitution, by the mere omission of the Christian theory? It is no marvel that our correspondent has found sixteen volumes in the Greeley public library, dealing with the early history of our country and with the formation of our Constitution, and that not one of them mentions the "Christless Theory" of government. Doubtless he could find sixteen times sixteen such volumes in some of our larger libraries. But this settles nothing except the fact that these writers, either through choice or ignorance, avoided the discussion of this topic. There are scores of witnesses to the religious defect of our Constitution, and these witnesses are found among the most learned of men, from the time that document was framed down to the present hour.

It is true, as our correspondent says, that the framers of our Constitution encountered great difficulties in their work, but they might have succeeded better if they had adopted Franklin's motion to open their sessions with prayer, instead of toiling on day after day, without once—as a convention—invoking the Divine guidance. It is also true that great difficulties were encountered in securing the ratification of that instrument, but it must be remembered that one chief objection was the fact that it contained no religious acknowledgment.

Our correspondent refers to Dr. Acheson's statement in a recent article, that our state constitutions are at variance with, and do not uphold the secular theory of government; and he then asks, "Do we then have one theory of government for the Nation, and another for the states? If the National Government is set up on the secular theory, are not the states disloyal to the National Government? Can one people have two different theories of government? And both operating at the same time?" The answer is easy. People can be very inconsistent, especially in religion and politics. It was held by many that the Union formed under the Constitution was not a real sovereign Nation or State, but only a confederation of sovereign states. On this theory, it was held that the National Constitution did not need to contain any religious acknowledgment, but that this whole matter would be taken care of by the states. The Christian character of the great body of the American people accounts for the religious acknowledgments in state constitutions, and the difficulties in the way of amending the National Constitution account for the continuance of its great defect.

Whether the religious defect of our Constitution justifies the statement that in this particular it harmonizes with the non-moral or Christless theory of government, may be determined in some measure by results. While we have many laws that could not exist in any other than a Christian country,

it is a lamentable fact that there are many laws touching moral matters, that are in conflict with Christian morality. Christians are often placed in a more ridiculous position than that suggested above by our correspondent. As church members they accept the moral standard of Jesus Christ on the question of divorce and some other matters, while as citizens they accept the low standard set by our laws.

Our friend states that "Dr. Wylie does not seem to care what the status of the other fellow might be, but admits that he could not consistently swear to it." This statement means that a Jew, for example, could not consistently swear to support a Christian constitution. I confess that I am more anxious to amend our Constitution so as to adjust our Nation and Government to the GOVERNMENT and LAW of GOD, than I am to adjust it to suit the anti-Christian ideas of the Jews. When that is done, the Jews may find for themselves, some way of adjusting themselves to the provisions of a government framed according to Christian principles. I know of no other way to secure the blessings of the nation whose God is Jehovah. It may be that, by the time the Christian Amendment is ready to be ratified, the Jews will be ready to vote for its ratification.

A closing word should be said concerning our friend's quotation from Professor Shaler of Harvard. That quotation is in these words: "Ours was the first constitution ever adopted, in which a nation assumed that Religion and the State are separate institutions, neither to control the other, and this was the beginning of pure democracy." Assuming that this is an exact quotation, we first call attention to the use of the word "Religion" where the word "Church" should have been used. But the very fact that the writer chose to use the word "Religion" shows that he so closely associates it with the Church that he dissociates it entirely from the State. This is the evil against which we protest. When this Christless theory is accepted both theoretically and practically, it certainly makes a government Christless, whether it is formally so stated or not. Dr. Francis Lieber maintained that "The great mission which this country has to perform, with reference to Europe, requires the total divorce of State and Church—not religion." We do not see how that mission can be accomplished without a constitutional provision, showing the connection between the State and religion. This does not mean that courts are to become religious expositors, or that lawmaking bodies are to promulgate theological systems. The Constitution is and must be the supreme law of the land for the guidance of officials in each of the three departments of government, but it ought to be unconstitutional to enact a law that conflicts with Christian morality, or to pronounce a judicial decision that encourages crime.

Since our Constitution was framed at a time when the civilized world was convulsed with both religious and political upheavals, doubtless the wild theories then prevalent had a debasing influence on the American people, and led to a modification of the Christian views of civil government formerly held. Without premeditated purpose of incorporating in the National Constitution, any element of any pernicious theory of government, there is reason to believe that, by omitting to incorporate an acknowledgment of the relation between government and God, they silently introduced the theory that there exists no such relation as calls for acknowledgment on the part of the State. In this one particular, our excellent governmental system needs to be reconstructed, so as to remove the error that silently crept into our Constitution, and to embody in that instrument such a statement as will show the connection between civil government and God. *R. C. W.*

Special Correspondence from Mormondom

Special Information from Salt Lake City, Utah.

New polygamy is again becoming rampant in the Mormon church.

That is to say, it is the old polygamy and the continuous polygamy breaking out very virulently. The discovery of the wide-spread extent of this evil is but recent, and there is a great deal of indignation.

Officials of the Mormon church claim that they are making every effort to curb the recrudescence of polygamy, but they fail to apply one of the most effective preventives. That is: *The elimination of the pretended revelation on plural marriage, from the book of Doctrine and Covenants.*

The latest and most nauseating case of polygamy to attract public attention has come before the juvenile court of Salt Lake City. A man named Worth J. Kilgrow was arrested, charged with contributing to the delinquency of a minor, Nita Eline Hull, a girl of only sixteen years, with whom it was charged he had entered into a polygamous marriage relation, under a ceremony performed by one of the wandering priests who, apparently, go around Mormondom seeking whom they may polygamize.

The insolence of the whole situation is shown in the absurdity of the charge in this particular case. It is one of polygamy or nothing; yet the man is charged only with *contributing to the delinquency of a minor!*

An account of the hearing was printed in the *Salt Lake Tribune,* and the following points give some of the high lights as brought out at the inquiry and reported in the Tribune:

Standing alongside the automobile which had carried them into Davis County on the main highway at Centerville, Worth J. Kilgrow and Nita Eline Hull, 16 years of age, were united in a pretended polygamous marriage ceremony, according to testimony relating purported admissions of Miss Hull, and offered yesterday before Judge C. Ray Bradford of the juvenile court by Mrs. Hattie James, juvenile court officer. To accommodate the crowd of spectators, the trial was held in Judge M. L. Richie's courtroom. The trial in the interest of Miss Hull, in which she is charged with being a delinquent because of the alleged pretended marriage, was the second conducted yesterday. The first charged her with improper conduct, and is under advisement. Kilgrow, according to stipulation agreed to by the defense attorney, is a married man, and was not legally competent to wed.

The pretended marriage, Mrs. James said Miss Hull had told her, occurred on June 1, 1923. It was performed by an elderly man, surnamed Woolley, who strolled down a lane to meet them. Thereafter, she said the girl had told her, they did not live together until November, because they could not live together as man and wife while the girl's stepfather was at home. According to the girl's alleged admissions, the stepfather left home in November, when Miss Hull told Nita Cox, her mother, of the pretended marriage, and the two have had marriage relations as man and wife since that time, Mrs. James testified.

When Mrs. James asked the girl if they had obtained a marriage license, the girl told her that they had not. Under a ruling taught in secret meetings held at the home of the girl's grandmother, Mrs. Nowlin, which she attended, they were taught that a license was not necessary, according to Mrs. James's testimony. The girl was said to have kept knowledge of the pretended marriage from her mother until the early part of November.

After a long technical fight between the lawyers, the case was postponed until the month following.

I took pains to get at some details of

what is done at the secret meetings referred to in the foregoing court proceedings.

It appears that a manufacturing plant, located in one of Salt Lake City's suburbs, is a nesting place for perpetuation of the practice of polygamy. The assurance given there and at the secret meetings of "chosen" employees, is that plural wives may be taken, and that "it will be all right if you keep quiet about it. Don't let the authorities know about it and you will be safe." In other words, the great offense consists in being found out.

This plant group of secret polygamous propagandists interprets the Woodruff manifesto of 1890, which the framers and the church originally intended to put a stop to further plural marriages, as merely a word of advice to the people and not as mandatory. This group also maintains, and teaches at its secret meetings, that the pretended revelation to Joseph Smith is a binding and inescapable commandment. It is contended by the coterie that there is no need of interpretation of the latter document, one way or the other. Its language is plain and unequivocal. The fourth verse says:

> For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no man can reject this covenant and be permitted to enter into my glory.

And again, in the sixth verse, it is written:

> And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

As to "justification" for the man, verse 62 says;

> And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

Referring to possible or probable objection by the first wife, verse 64 has this to say:

> And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him , or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

This is construed to bind the first wife to acquiescence in the polygamous proposal. She must obey the law and "administrate" other polygamous wives to her husband. The "revelation" turns her over to destruction, if she shall refuse to believe her husband's teaching of this law of polygamous license. If there were any doubt about it, verse 65 of the pretended command would remove that doubt: it says:

> Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not administer unto him according to my word; *and she then becomes the transgressor;* and he is exempt from the law of such, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife.

The language of the "revelation" is strong, compared with that of the manifesto. Moreover, the former appears in a place of prominence and honor in the body of the "Doctrine and Covenants," while the manifesto is contemptuously tucked away after the close of the book. Is it any wonder that the pro-polygamists feel justified in accepting the strong revelation rather than the mild manifesto? And that they pounce upon the apparent effort to hide—or at least to minimize

—the manifesto, as a point in favor of the polygamous practice to which they are impelled by personal inclinations?

The continued publication of the pretended revelation to Joseph Smith is excused by present church authorities, on the ground that it contains instructions which are vital to temple work and ceremonies. They say they have no power to do away with these, or to mutilate the "revelation," by publishing them segregated from the plural marriage teaching.

It is to be noted with some pertinent significance, that the church authorities have made changes in other "revelations," and that they have not been a whit backward in altering "the Lord's grammar."

Woolley, the man reputed to have performed the bogus marriage ceremony in the Kilgrow-Hull case, was some time ago excommunicated from the church on account of several kindred offenses. However, there are others who willingly "take up his duties" in the polygamous business. It is natural that where there are persons willing and anxious to practice "the law of the Lord," there are also men willing to perform the church ceremony. Especially is this true if there be the slightest excuse for doing so, such as is presented in the continued publication of the law-defying doctrine of polygamy.

The district in and around Centerville and Bountiful, in Davis County, adjoining Salt Lake County on the north, is a veritable hotbed of new polygamy. The church authorities are unable to cope with the church disease. The thing has got away from them and is beyond their reach. Their persistently continued publication of the polygamous "revelation" is responsible for this condition. They fail to take the one course which would apply the remedy.

And this leads Mormons who insist that the civil law and the manifesto be obeyed, to doubt the sincerity of church leaders, when they say that they are doing their utmost to stamp out the unlawful practice, and to keep their pledge to the nation.

Any intelligent and honest person who will take the trouble to read both the Joseph Smith "revelation" on plural marriage and the Woodruff manifesto prohibiting the practice, can readily see that a man could take the former as authority for his polygamous practice, and could defy the leaders to show that he was unorthodox.

Without doubt, the church leaders of today are responsible for the polygamous practice of the present period, because they reiterate its righteousness and its necessity to complete salvation, through the "revelation" in the Book of Doctrine and Covenants, the law-book of Mormondom.

Polygamy is diminishing in "darkest Africa" and is being practically eliminated in Turkey; we are looking forward to the time when it will be completely abolished in Utah.

AN ALERT PASTOR

To The Christian Statesman:

I have just finished reading your reply to Bishop Spalding's "Proper Attitude toward the Mormon Church." I write to thank you for your forceful and very correct presentation of the case. I have had considerable experience with Mormon elders and missionaries in Florida, during years of pastoral service; and my experience and observation support your charges throughout. Your plan for bringing about right conditions is the only effective one I can conceive.

George Gary Lee,
St. Augustine, Florida.

Fact and Fiction about Preparedness

By Ernest Turner Mason

Now that Defense Day is past and no cataclysm has followed, it may be very well to review the case with that dispassion which ought to characterize retrospection.

We are still assailed by inquiries, but they have lost much of their vindictive and unreasoning character.

Defense Day, named by act of Congress as September 12 in commemoration of the great fight made by American troops at St. Mihiel, was never intended to be an occasion for an offensive gesture toward the rest of the world. Has it come to this, that America cannot measure her own man power and count her own resources without the assumption by the nations of the world, and by many of our own heedless people, that we are making provocation to armed conflict with the rest of mankind?

Of all the foolish notions that have appeared in this time of folly, to us it seems the most absurd, that this nation, acting solely within her own rights and within her own domain, and within the restrictions of prudence and propriety, must change or even abandon her proper and reasonable purpose, in deference to the vagaries of some of our own writers and thinkers —more writers than thinkers—and in exaggerated fear of an assumed exaggerated effect upon the minds of foreign governments.

Like The Christian Statesman and The National Reform Association for which it speaks, I am for peace on the principles of the Prince of Peace.

But I am not for Helpless Righteousness in the face of Armed and Relentless Unrighteousness. If anyone can find justification for such a posture on our part, I shall be glad to have him cite me to the Scripture or to the history.

It seems as if our publicists, or many of them, throw away all intelligence when they come to consider this matter. They insisted upon calling the Defense Day program a mobilization—offensive in its own character and provoking to the rest of the world. There was no sense in any such misconstruction.

They insisted upon misunderstanding and misrepresenting the official communications upon this subject, and every utterance, no matter how carefully made, that was calculated to set the facts before the American people.

For instance, at Chautauqua, New York, in late August, Major-General James G. Harbord made an address in which he urged armament for defense only, and a consistent foreign policy and a co-operation with other nations of the world for gradual disarmament. Most earnestly he advocated that the United States should join in the so-called American or draft treaty plan, which most statesmen believe will minimize the probability of aggressive wars by other countries.

Could anything be more just or reasonable or patriotic or definite than this statement? And yet it was misrepresented by every broadcasting method known to intolerant controversialists.

Now I have but one fear of world war. It is this: There are certain combinations at work in the Far East which are potentially threatening to all white civilization. Anyone who

wants to live in a fool's paradise may refuse to consider the ominous facts, but he cannot obliterate them. The only earthly deterrent lies in the superior strength and intelligence and *readiness* of the white race. We are the leader among the great nations, possessed of the most valuable resources which can be most quickly commandeered. And it is our duty to keep our resources under constant inspection, so that never again shall we be put to such shame and cost as appeared in our preparation for the Great War. We had listened then to the counsels of the good but mistaken folks who had said that any manifestation of preparedness was provocative of war; and so we went into the mighty conflict without the slightest knowledge of how to assemble the resources of the land. Billions were lost, and tens of thousands of lives sacrificed; when one good inspection day at a proper hour antecedent to the conflict, might have spared us from wastage of time, money, and life.

The only misunderstanding of our Defense Day is a produced one. No nation in western Europe misconstrues us. I assert positively that the only erroneous judgment—so far as the white race is concerned—, was one of home manufacture and consumption. It may have been exported and accepted by some foreign peoples, but not to any appreciable extent. Europe has too much at stake just now. American good will, American money, American counsel are almost the sole dependence of our European allies and of the other powers, in obtaining the settlement of reparations and the restoration of peace and industry. So there was no danger that our Defense Day would be regarded by Europe, as a manifestation of war intent.

Was there danger that the Orient would make any wrong estimation of our purpose? Not at all. But the Orient was likely to take heed of our watchfulness and our readiness. Our Defense Day would throw confusion into the councils of the combination, which, if not definitely formed, is potentially existent.

Out of it all, only good could come in our attitude toward the rest of the world. And out of it all, I can see no possible domestic injury. It is supremely essential that the nation shall know its resources of equipment and of man power. We have no large standing army. Under our present law, the Army can reach only 125,000 men, and we have not that number at present, but only 118,000. We must be dependent upon the citizenship of the land, in case of any war made against us by any other power. And Defense Day was a good preparation of that citizenship, for a possible duty which it may be called upon to perform.

There is no possible justification for the fear that our country will enter upon a war of aggression. That is nonsense supreme.

The only question before the American people is, shall we be unprepared, totally unprepared, physically and mentally, in case some other nation or group of nations shall make war upon us, or such war upon the rest of the world as to draw us into the conflict?

For my part, I answer that question with an emphatic NO.

I believe, as THE CHRISTIAN STATESMAN has taught, that Jehovah appointed a mission unto this nation, and that it cannot fulfill that mission if, through indolence or ignorance, it shall permit itself to be overwhelmed.

Let us preach the principles of the Prince of Peace. Let us practice them toward all the world.

And, in the meantime, let us be ready to use the power which God has conferred, to defend God's purpose in the world.

What of Japan Today?

By Sue Hopkins

About forty years ago, a call came from the missionaries of Japan to the churches of America, asking prayers for the Japanese, lest they become so engrossed with material things that they care naught for spiritual things.

I cannot say whose fault it is, but, today, Japan is in very much the same condition from which the missionaries hoped to save her. Everything is done to advance the Empire in every line—except the spiritual.

When one of my brothers was a little fellow, he was always in a hurry to have the hanging lamp in the sitting room lighted after supper. He would talk to himself, and when we listened we would hear him say: "I tan't find myself! Where am I? I tan't find myself! Somebody match a light, so I tan find myself." And when the light was burning, he would spread his little hands on his breast and say with a beatific smile: "Oh, here I am. I found myself. Now I know where I am."

This little incident often comes to my mind in connection with the Japanese nation.

Japan will never know where she is until she "finds herself" in Christ, the Light of the World.

A very small number of the Japanese have accepted Christ; the rest are groping in the dark. Why does not some one "match a light so they can find themselves?"

We are sending the Gospel to them, and the missionaries there work very hard for the people they have learned to love; but the Japanese are so busy, so ambitious, and so cocksure of themselves, that they have not turned with eyes of faith to the "Light" that has been sent to them.

Three years ago, an educated, Christian Japanese on the program of a Christian Endeavor convention in a western city of the United States, urged the young people to pray for Japan. He said: "Her ambition and foolhardiness will carry her to almost any length. Japan will go to Hell, if she does not soon accept Christ."

Many schools, missions and churches are at work in Japan, but, compared with the whole nation, very few have been reached. (This is true in most mission fields.)

Yet there are many hopeful signs that show what Japan will be when she has found the Light.

The following incidents came to my knowledge the last year I was in the Orient.

A little Japanese girl continued to run away from home to a missionary's house, although her grandmother punished her repeatedly. Mrs. S., the missionary, was very kind to her, and urged her to play with her children. But that did not satisfy the little girl, and she looked so troubled, that one day Mrs. S. drew her to her and asked what she wanted. The child could scarcely control her voice, as she asked: "Who is Jesus? Tell me about Him."

We had asked a young Japanese to bring to our stateroom on the boat, some beautiful things from which we wished to choose gifts for friends at home. When we had made our selection, he proceeded to wrap the remaining articles in a cloth, and in tying them his hand touched a Bible. Immediately he exclaimed: "A Bible!" We both asked, "Do you know the Bible?" "Yes, me Clistian." Then, to our delight, he told us that Mr. Yomato, the proprietor of the store

where he himself worked, was a Christian, and that he held a half hour service of prayer with his clerks every morning before opening his store to the public. (The establishment is called "The Yomato" and is one of the best importing houses in Yokahama).

A Korean who has lived in America for thirty years, wrote me that he believed that, if the Christian church would send 5,000 missionaries to his native land inside of five years, Korea would be a Christian nation by the end of five more years. If we were to send the same number of missionaries to Japan, I hope the result would be the same. But it might take longer, for the Japanese are not so readily interested in Christianity as are the Koreans.

Japan will not come into her own until she finds herself in Christ!

Why does not the Christian church waken to her responsibilities and "match such a light" in Japan, that the Japanese will see their real need, and will at last "find themselves" in Christ, their Lord?

MILITARY TRAINING FOR CATHOLICS

In the *Free Methodist* of Chicago is a story of Mayor Schwab of Buffalo, the commander of the Catholic Knights of St. John. According to the *Free Methodist,* Mayor Schwab attended a Catholic convention held under the auspices of the Knights of St. John, at Rochester, New York; and in the course of his address made the following statement:

> I want to ask you with all sincerity to advance with all your power the military department of our order. This department, I believe, is more essential now than ever. God only knows if the time is not coming when our country, as well as our church, will have to be protected against the un-American organization which is now becoming so strong in this country.

ANOTHER SCRUTINY OF CANDIDATES

To The Christian Statesman:

I have the August copy of your magazine. The article* on page 6, giving analysis of the proposed amendment is worthy of close study. It places on its writer a great responsibility, when it comes to applying the principle in practice.

On pages 32 and 33 of the August issue of The Christian Statesman, I find a eulogy on the President of the United States, who has spent forty years of his life outside of any Church. Would Christ choose him as a ruler over His people?

Then I find an apology for Mr. Dawes, to be broadcasted for political purposes; but an alibi in this case would be impossible on account of the witnesses who heard him talk. A more appropriate name for him would be that of a profane braggart. This same man worked out a budget system for the Government, but on good authority Congress overran the Dawes budget in appropriations over three hundred millions. Would Christ want him to rule His people?

Another figure comes to the front of which I see no eulogy. I refer to John W. Davis, backed up by many generations of ancestors who fought for the faith as explained by Westminster. He has behind him two hundred electoral votes from a section of the country which is the cradle of Protestantism.

Which one would you choose to lead the people to the goal you are working for?

A. T. McCampbell, Ada, Ohio.

*This was the article by Dr. R. C. Wylie on the proposed Christian Amendment.

Why Unity for All But Protestants?

Inasmuch as Protestant America allows the free coherence of religious groups—non-Protestant in character—there is no reason in the principles of her government, nor in the practice, why Protestants shall not unify to protect the Protestant rights in Protestant America.

The Catholics have their own organizations for the purpose of effectuating Catholic solidarity. And no one finds any particular fault with this. The Catholics have parades at various times in which they show the strength of their orders. And no one puts any obstacle in their way. Just at this time of writing there is planned for Washington, D. C., a Holy Name rally and parade to be held on the 21st day of September, 1924. If the newspaper statements are correct, 1,000 of New York's policemen will be there in uniform, members of the Holy Name society wearing the New York police uniform, and marching in a religious parade as a part of it. No one is going to sue out an injunction. And probably no permit will be denied, either by New York City officials or by the Department of Public Safety of the City of Washington. And, furthermore, it is quite unlikely that any attack will be made upon the parade.

This is mentioned merely to show that everyone has his right in the United States to cohere with his kind—a right which Protestants jealously guard for others, even though they may neglect their own right in this particular.

There is high reason why Protestants should unify in their sympathy and their purpose. The ideals of this republic are Protestant ideals. It would have been impossible to make our Declaration of Independence in any but a Protestant country. It would have been impossible to establish freedom of religion, and liberty in politics, except in a Protestant country.

For the sake of the liberty of all, Catholic and Jew as well as Protestant, the Protestants ought to unify to protect the Protestant ideals in Protestant America.

Names of Protestants who want to see Protestant unification, and who are willing to pledge themselves to work and pray for this achievement, continue to pour into THE CHRISTIAN STATESMAN. Here is an addition to the list, with many more names to follow as space shall permit:

D. L. Riggle, Latrobe, Pa.
Gertrude L. Guilford, Thonotosassa, Fla.
Alice C. Evans, Brace, Tenn.
H. F. Palmer, Norwich, Conn.
Grace G. Cummings, Melbourne Beach, Fla.
Veerah Kable Buy, Danville, Ill.
Edw. Buy, Danville, Ill.
Geo. Carlisle, Kirkville, Ia.
Mrs. Geo. Carlisle, Kirkville, Ia.
Mrs. J. A. Vermillion, Kirkville, Ia.
C. E. Ward, Kirkville, Ia.
Mrs. Nettie Dudney, Eskridge, Kans.
Mrs. R. R. Humphrey, Eskridge, Kans.
Marion Marshall, Boston, Mass.
Jasper S. Hughes, Holland, Mich.
J. W. Hamilton, St. Paul, Minn.
Mr. and Mrs. A. C. Clemens, Hammonton, N. J.
Charles A. Ingraham, Cambridge, N. Y.
Mrs. F. Etheridge Grant, Pelham, N. Y.
Mrs. Mary J. Twinem, Warnock, Ohio.
H. W. Miller, Cleveland, Ohio.

ss Louella Rowland, Hopedale, Ohio.
. and Mrs. Ira Baker, Cambridge, Ohio.
nna Hendrich, Adah, Pa.
rs. W. H. Myers, Oil City, Pa.
enry L. Brownell, DuBois, Pa.
rs. Annie Walker, Johnstown, Pa.
J. Hazlett, Harriman, Tenn.
rs. E. L. Christian, Clifton Forge, Va.
rs. M. A. Bosworth, Lynchburg, Va.
G. McCreary, Beloit, Wis.
rs. Carrie S. Knapp, Eau Claire, Wis.
B. Bockwell, Beals, Me.
race Palen, New York City, N. Y.
dda R. Gutelius, East Aurora, N. Y.
ev. G. H. L. Beeman, Fredericksburg, O.
alvin Emeigh, Huntingdon, Pa.
. L. Walker, Pittsburgh, Pa.
ena Shields, New Wilmington, Pa.
eorge Shields, New Wilmington, Pa.
has. D. Linskill, Wyoming, Pa.
uth Coulter, Pittsburgh, Pa.
argaret D. Lentz, Pittsburgh, Pa.
rs. H. S. Nelson, Pittsburgh, Pa.
ertha H. Wagner, Pittsburgh, Pa.
argaret D. McMoil, Pittsburgh, Pa.
enry Peel, Pittsburgh, Pa.
ary L. Minnick, Blawnox, Pa.
. Roy McClelland, Pittsburgh, Pa.
obert M. Edgar, Pittsburgh, Pa.
dward W. Horne, Pittsburgh, Pa.
ohn Powell, Pittsburgh, Pa.
. Lloyd Gourley, Pittsburgh, Pa.
aura Schaub, Pittsburgh, Pa.
arl H. Tritsch, Pittsburgh, Pa.

CHANGE IN QUALITY

It is a hopeful thing that Christian ministers, leaders in community and in national life, should realize and point out that our national Christian Protestant character is threatened by immigration that cannot be assimilated by truly Christian Protestant America. Rev. E. J. Tanis, in *The Banner*, clearly and concisely shows the dangers inherent in recent changes in the quality of our immigrants. He says:

"The problem we are facing today in our national life, especially in our cities, is this: In the past the ideals and institutions of western Europe, of Germany, Holland, England and Scotland, have moulded our national life, with the result that our religion for the most part was Protestant, and our form of government representative, and our citizenship devoted to the ideals of law and liberty. Shall all this be changed by a *new type of immigration*, the immigration of those who are ignorant of, and out of sympathy with, the best traditions of America? Within the last two or three decades, our large cities have been flooded with immigrants who confuse liberty and license, have no respect for our Constitution and our laws, and are easily appealed to by radical propagandists."

FOR PROTESTANT UNITY

Do you believe in Protestant ideals and institutions? Do you desire their protection and perpetuation? Clip this Coupon and send it to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. On request you may also obtain as many pledges as you desire for signature by your friends.

This is a Christian nation.

This is a Protestant Christian nation.

Its ideals and its institutions—its laws and its customs are Protestant.

I favor a closer unification of Protestants for the maintenance of the Protestant character of this nation.

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MRS. SHEPARD'S VISIT TO BEALS, MAINE

Including a Bit of History

By L. B. Rockwell

Jonesport is situated on the northeast coast of Maine, between Bar Harbor and Eastport. Beals is one of the several settlements that comprise the township. It appears on the maps as Great Wass Island and is situated one-half mile from the Main. Mormonism first made its appearance here a little over fifty years ago, being introduced by a man named Adams. His determined proselyting propaganda won recruits to his veiled teachings, from the trustful people who were somewhat isolated from the larger centers of public life.

It was not long before he introduced the proposition of establishing a colony in Palestine, where a capitol city was to be the headquarters and ruling center of the world. He pictured the outlook for health, wealth and power, in such attractive terms that he was successful in getting several families to sell out, and to place all their possessions in his hands.

He got a vessel built and fitted out with provisions and building material, and with his followers started on the voyage to the place that was to be the capitol of the Mormon world. The third day out revealed to the party that they were in the hands of a deceiver. Bald deception has been a prevailing spirit with Mormons through all their history. On that third day their great leader, Adams, appeared drunk, and during the balance of the journey deported himself in his true character, decidedly disgusting. There were those who wanted to turn back but Adams ruled.

After a tedious voyage they arrived on the coast of Palestine, and when the natives learned that they came prepared to build a settlement, they, fearing that it meant that their land was to be taken from them, refused to permit a landing. After a time the party by appeals and pledges of friendship obtained permission to land and build shacks near the shore. Sickness and disease that had broken out on the way reduced the number, and weakened others, until the project had reached the point of failure. After several months, some of those still living decided to remain and try to make a home, while some succeeded in returning to their native homes in Maine. Friends aided them in making a new start in life.

The whole transaction was grossly bad and deceptive. Families were broken up, friends separated, false hopes engendered, and false doctrines taught. It would seem that this would have killed Mormonism in this state. But give the Devil an inch and he will take a mile, if he can; and he found that there were real prospects in Jonesport and surrounding territory. It made slow progress for some time, but gradually gained recruits. Its success then, and since, has been very largely because of the apathy and non-resistance of the Protestant people. Parents allowed their children to attend the Mormon services; attended and aided by example and gifts; made cake, candy and articles for sale to help in their annual sales; made direct cash gifts to help in their building and repairs; and indulged fellowship with the Mormon young people, with the result that many marriages resulted between Mormons and others, in nearly every case the other party being finally won to the Mormon church. With this as a starter, the campaign was on to win the whole family, which was actually done in several cases.

About two and a half years ago when I brought this to the attention of the church members of Beals, and appealed to them to save their churches, the children and the truth, by refusing at-

ndance and support to the Mormon anch, they replied that they had ver looked at it in this light before. explained to them that all this sup- ort was helping to build up an or- anization whose special object was e ruin of their churches. Practically mplete success followed this advice. he Mormons were mad. A campaign persecution started. Every con- ivable effort was made to turn public ntiment against me to secure my re- oval from the place. Some success as had among those who dare not be unted as supporters of their own ith, and who were filled with fear of lormon enmity and the Mormon boy- tt. These two things the Mormons ress in this place.

I succeeded in arranging a debate ith them which was to last six sessions, ut which the Mormons broke up on e fourth evening as their creed was rapidly crumbling. It was a real ictory over them. Their strength as been less ever since, as has been own in various ways in religious and wn matters. At that time I made an ffort to put on some follow-up meet- ngs, but could not arrange dates for Irs. Shepard as she was booked for England. She came however on the rst opportunity, and arrangements ere made for addresses at Beals on ugust 6th and at Jonesport on the th. These were well advertised and nown by everybody.

The Beals plan was carried out as er schedule at two meetings in the dventist Church. A very good num- er were in attendance, considering the pathy and bitter opposition. The two itally important addresses given by Mrs. Shepard stirred and thrilled the isteners. Good results are in evidence rom these meetings and the writer is onfident that a tree was planted that will bear fruit for years to come. It was not a mistake that Mrs. Shepard ame to Beals.

On the morning of the 6th, I was called on the phone and notified that the permission to use the Union Church at Jonesport for the 7th, was cancelled, and the reason given was that trouble would follow if the meeting were held. I urged for the use of the church on the ground of patriotism, fairness, and the national reputation of the speaker, who carried the highest endorsement from numerous patriots, reform workers and organizations, temperance and Christian organizations; but the long arm of Mormonism was strong, and the calamity cry of trouble engendering fear prevailed. I therefore had to cancel this arrangement. The Opera house had been refused; and the Congregational church people were unwilling to allow the Mormon question to be mentioned in their building; the Reformed Baptist church would not allow a meeting of this kind to be held in their church; so I secured the consent of Mrs. Shepard to speak on Thursday evening again in the Adventist Church. A heavy rain prevented many from getting out, although the church was nearly full.

I wish to add that a great service has been done the cause of righteousness and humanity by these lectures in this place. On behalf of the friends of God's word and work, I wish to express gratitude to The National Reform Association for booking this servant of the most high God, this dynamo of forceful facts and vital truth, this fearless defender of loyalty to government, to home and to God, Mrs. Lulu Loveland Shepard, for this appointment.

The Mormons are aroused. If they have the truth, why are they afraid of investigation? Every honest organization in civilization covets investigation. Why are they filled with fear and overflowing with threats, when their creed is dissected and their history opened to public gaze? There is but one answer. It is a doctrine of darkness that hates the light.

People and Events

A "National Drill Day" is to be held in Japan on October 23.

Of 54,421,832 citizens entitled to the vote in 1920, only 26,786,753 voted.

Official figures give 1,106 as the number of persons killed in the recent unsuccessful revolution in Brazil.

It is estimated that the prosecution of Leopold and Loeb in Chicago will cost the taxpayers between $75,000 and $100,000.

Of the workers in Chinese cotton mills, forty per cent are women, forty per cent are children, and only twenty per cent are men.

Among many positions which have been offered to General Pershing since his recent retirement, was one with a Wild West show.

The name "Tammany" is derived from that of Tamanend, a famous chief of the Delaware tribe. The meaning of Tamanend is "the Affable."

Our new ambassadors to Japan and Mexico are respectively Edgar A. Bancroft of Chicago and James R. Sheffield of New York. Both are lawyers.

The Rome correspondent of a Chicago paper, says that during the past five years over $100,000,000 annually has been sent back to Italy by Italians in this country.

Since 1917, the Federal Government has collected more than $589,000,000 in taxes for motor vehicles, and has paid over $264,000,000 into Federal and state highway funds.

The Federal Government received $13,627,588 in taxes, royalties, and rentals, for the leasing of mineral rights on the public domain during the fiscal year ending June 30, 1924.

James H. Starr, who has been in charge of New York City's weather bureau for fifteen years, claims that 88 of every 100 of the predictions made by his bureau, have been correct.

Ancestors of President Coolidge and General Dawes were related by marriage and associated in business. Almost 150 years ago "Dawes and Coolidge" were grocers in Worcester, Mass.

Lieutenant-General S. M. B Young, veteran of the Civil and Spanish-American wars, and first president of the United States War College, died at Helena, Montana, on September 1. He was eighty-four years old.

The Nebraska National Guard has taken out a group insurance policy of $4,000,000, for its 1,700 members. The policy for a private is $2,000, for a non-commissioned officer, $3,000 and for a commissioned officer, $5,000.

That great queen of the seas, the Mauretania, recently broke the continent-to-continent world's record, making the trip from Ambrose Light, New York to Cherbourg, France, in five days, one hour and forty-nine minutes.

In that section of the United States comprising Kentucky, Tennessee, Alabama and Mississippi, only three per cent of the population is of foreign parentage and only 8/10 of one per cent is foreign born. This is the lowest proportion in the entire country.

About one-fifth of the entire population of the United States visits the movies every day.

The first volume ever published of "Who's Who In America" was issued 5 years ago and contained 8,602 biographies. The latest volume (thirteenth in the series) lists 25,357 people as notabilities.

C. McCoy Franklin, principal of a school at Crossnore, N. C., was an illiterate boy at twenty-one. He sold three pets, a rooster, a calf, and a pig to get money for the "larnin'", that he craved. In ten years he had reached his present position.

An investigator says that 95 per cent of all the children in the public schools of the United States will have to work with their hands for a living. Yet we continue to turn them out with uneducated hands and only partly educated minds.

We use more coffee proportionally than any other nation, our consumption averaging annually 13 pounds per capita. The cost of filling the national coffee cup is about $193,000,000, even without cream and sugar.

Weird sounds emanating from the organ of the First Methodist Episcopal Church at Newton, New York, were due to a frog in the throat—the organ's throat. It was found that a green frog with a resonant voice had found a haven in one of the pipes.

General John Leonard Hines, who has just succeeded General Pershing as chief of staff of the United States Army, was born May 21, 1868, at White Sulphur Springs, West Virginia. He received the Distinguished Service Cross and the Distinguished Service Medal for active service during the World War.

Colonel John C. Lewis of Louisville, Kentucky, now past 80, is the grandnephew and nearest living relative of George Washington.

Madam Louise Homer, famous grand opera star, is the daughter of Dr. William Primble Beatty, founder of Pennsylvania College for Women.

Denmark, with a population of 3,500,000, averages three capital crimes a year. Chicago, with approximately the same population, is now said to average a murder a day. The commissioner of police of Copenhagen has just come here to study our police methods. Why?

Though the restrictive immigration law provided for the admission of only 357,000 immigrants into the United States during the fiscal year just ended, the number actually admitted was 670,587. The excess is partly due to the fact that there are no quota limitations for Canada, Mexico, Central America and South America.

A German specialist declares that stone bruises on the feet are a sure cure for nervous disorders, and he has his patients walk bare footed over stony fields. The underlying principle was recognized long ago by our own Josh Billings when he said, "Ther's one good thing about tight shoes; they make you forget all your other troubles."

The Lucy Stone League, as an organization, and some women throughout the country, as individuals, are advocating the practice of a married woman's retaining her maiden name instead of assuming that of her husband. The Federal Government has made the decision that a woman in the Government service must be enrolled under her husband's name.

Good Tidings

Coolidge or Davis will probably be elected.

Another dream of mankind has come true—that of flying around the world.

It is said that the Dawes reparation plan has already effected a decrease in the number of bankruptcies in Germany.

As a tribute of affection and respect for the United States, the Fourth of July has been declared a national holiday in Peru.

Of the 293,488 houses destroyed in the Japanese earthquake a little over a year ago, 144,797 or about one-half have been restored.

Since 1919 the salaries of preachers in the Methodist Episcopal Church, South, have increased 43 per cent or nearly $3,000,000 annually.

A considerable number of Roman Catholic and Mormon children were enrolled in the vacation Bible school conducted by the wife of a Presbyterian pastor, at Lamar, Colo.

Sweden is the latest country to prove her genuine friendship for the United States by signing a treaty intended to prevent the illegal importation of liquor into this country.

During the summer just passed, New York City detoured traffic at 130 points in the city, so that children might play in safety in neighborhoods where playgrounds were not available.

A serious condition of unemployment is reported in the still industry of New Jersey.

California has made compulsory in its public schools, the study of the United States Constitution. This will be a still more valuable study when the Christian Amendment shall have been added.

Five of the twenty-one county jails and houses of correction in Massachusetts have been closed since prohibition went into effect. The saving in Middlesex County alone has been over $100,000.

The quite general substitution of the eight-hour day for the twelve-hour day in the steel industry, is reported to have improved social conditions and to have added only slightly to the cost of steel making.

During the first quarter of 1924, the deaths from alcholism among 15,000,000 industrial policy holders of the Metropolitan Life Insurance Company, decreased 17.5 per cent as compared with the same period of 1923.

Wet propaganda has sown broadcast the belief that drug addiction has increased since the enactment of the prohibition law, but a survey by the Public Health Service shows that there has been a steady decrease in the number of addicts since 1900.

Former criminals who have been reached by the Marshall Stillman Movement and are now "going straight," recently dined with Bishop Wm. T. Manning and gave to him a donation of $100 toward the building of the Cathedral of St. John the Divine.

The New York State soldiers' commission has paid $7,844,097.98 of the $45,000,000 bonus voted at the preceding state election.

The children of America are being taught to save. A recent survey shows that through the school savings bank system, during the latest school years, the number of depositors in school banks was approximately 3,000,000, and the deposits more than $12,000,000.

Attorney-General Stone takes seriously his duty to enforce prohibition. He has instructed the United States attorneys at coast and border points, to use the tariff act of 1922 against rum runners, as that act provides for a heavier penalty than does the national prohibition act.

The directors of the National Association of Credit Men have sent a resolution to Congress, endorsing the Permanent Court of International Justice and urging our participation.

A delightful little book for children, written by Charles Lamb but hitherto unknown, has been discovered and is now in possession of an American, Gabriel Wells of New York.

On September 2, the German government informed the Reparation Commission that twenty million gold marks had been paid into the Reichsbank in Berlin as the first payment under the Dawes plan.

Judge F. P. Schoonmaker, of the United States District Court for Western Pennsylvania, has directed the junking and sale of a $200,000 brewing plant. The owners were defiant lawbreakers who had scorned several lighter penalties.

In July of this year, the infant mortality rate in New York State was lower than during the same month in any preceding recorded year.

Secretary of Labor Davis has reported to President Coolidge an increase, in August, of 3.7 per cent in the pay rolls of 9,000 industrial plants throughout the country. Fifty-two industries are represented.

When rain prevented a baseball game, proceeds from which were to benefit a policeman's widow, General Smedley T. Butler, Director of Public Safety in Philadelphia, gave the widow $2,000 from his Government pay, which General Butler declines to accept for personal use while drawing a salary from the city of Philadelphia. As the final touch in this generosity, the General gives credit to his wife for the kindly thought.

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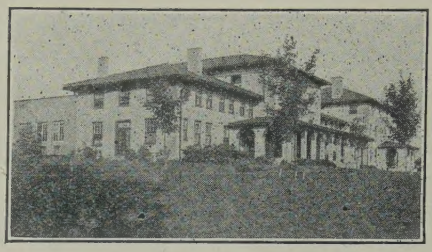

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What Do You Say?

"The Christian Statesman,

"Dear Sir:—The September number of The Christian Statesman is the best issue of the magazine I have ever read—and that is saying a great deal, for I have never read a number that was not good. This Educational number is intensely interesting, full of good wholesome thought—fine in every respect. I wish that a copy of it could be placed in the hands of every preacher of the Gospel in the country, and supplied to all Bible classes as well. I hope pastors can induce members of their churches to subscribe for the magazine.

"In a day or two I will order a package or more of the National Reform leaflets you have prepared for distribution.

"Below I am giving names and post office addresses, etc.

"Very respectfully,

"(Signed) George J. Graham,

"Member Methodist Church."

The above letter came in today's mail. We are passing it on for the suggestion it will afford to other Christian laymen as well as to the ministry of all our evangelical churches. It is only one evidence of the high esteem in which THE CHRISTIAN STATESMAN is coming more and more to be held, throughout the entire nation.

The very next letter opened contains this statement with reference to the September issue, *"It is FULL of good things. You are serving your country well."*

Are you a regular reader of THE CHRISTIAN STATESMAN? Is that enough? What are you doing to see that the ministers and your fellow church members are acquainting themselves through THE CHRISTIAN STATESMAN, with the things upon which every Christian citizen should be constantly and thoroughly informed? This is the strategic moment when a magazine like THE CHRISTIAN STATESMAN should be read by all who wish to perform their civic duty in a thoroughly intelligent and conscientious manner.

Very sincerely,

The Big Desk

P. S.—May we remind you that during September we are giving the SEPTEMBER ISSUE and twelve months besides for $2.00? A good time to subscribe!

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